TRUTH ADVOCATED:

IN

LETTERS

ADDRESSED TO

THE PRESBYTERIANS.

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Every one that doeth evil *hateth the light*, neither cometh to the *light* lest his deeds should be reproved. John iii. 20

PHILADELPHIA

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APOLOGY.

IN the Christian Repository, a paper published in Wilmington, Delaware, a writer under the signature of PAUL, has attacked the religious society of Friends. He has been answered by a member of that society, under the title of AMICUS. After what has been done in our defence, it would seem to be a work of supererogation to add any thing further. But the reader, if he has perused those publications, will perceive that I have here replied to charges, which AMICUS from their multiplicity has been obliged to pass over in silence; and when I have taken up the same subjects which AMICUS has noticed, I have treated them differently. I do not mean by this to be understood as depreciating the labours of that writer. The ability and temper with which he has managed his side of the controversy, against a very *unfair* antagonist, will, I think, be generally acknowledged: I do not intend, therefore, to occupy his ground. Be his the task of continuing to expose the sophistry of the *author*, mine to unfold the character of the *man:* and whilst AMICUS leaves him in his mask, I shall uncover him and present him before the public as a *Presbyterian minister.*

The assault made by this writer, being supported by no kind of evidence, yet *seasoned* by the coarsest and most virulent abuse, when viewed in the abstract, calls for no further animadversion. But I have been induced to notice it, under a belief that it constitutes an entering wedge, preparatory to a more extensive field of operations, before which all *opposition* to the ambitious views of a *hireling priesthood*, is to be *prostrated.* And I think I shall be able to present to the impartial reader, in these letters, no slender evidence that this belief arises neither from invidious feelings, nor an overweening credulity.

THE AUTHOR.

Wilmington, Del.

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PRESBYTERIAN PRACTICE.

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LETTER I.

Tantæne animis cœlestibus iræ ?
Can heavenly minds such anger entertain ?

IT is now nearly two centuries since the people called Quakers first appeared in England. The testimonies which they publicly bore against a corrupt hireling priesthood; against oaths, war, and other legalized but anti-christian practices, often brought them in contact with the priests and magistrates of that and other countries, where they attempted to promulgate their doctrines. A cruel persecution was thus excited against them, which continued in varied degrees of violence for more than half a century, to which they submitted with great patience and fortitude; but without yielding one inch of ground, or commuting one article of their faith, to obtain from their enemies an alleviation of their sufferings. Hence, there exists no sect in christendom whose principles have been more frequently attacked, nor more ably or successfully defended, than those of the Quakers. Like the unadulterated steel, their doctrine has shone the brighter by attrition; and although, like the holy Apostle, they have had to contend with wild and ferocious beasts in the shape of men,* yet they have in every instance, left the field triumphant, confirming the truth of the old adage,

Magna est veritas et prevalebit.
Truth is great and will prevail.

Amongst the many attacks, originating in bigotry and priestcraft, and levelled at dissenters from your creed, I have seen none more replete with falsities, more gross in calumny, nor in abuse more virulent, than that contained in the Christian Repository, one of your periodical works, published in this place. Availing himself of the advantage of a *mask*, this writer had

* If the reader should deem this expression too strong, let him read the cruelties committed in Boston by the "Pilgrims."

cherished more than a hope, that if he should not succeed in the full accomplishment of his object, that of prostrating the opposition of the Quakers to the extension of clerical influence and power, he would at least procure to himself the satisfaction of arousing the prejudices of a certain class against them. And he foresaw, should he be exposed as a defamer, yet, as an individual, he would escape, personally, public indignation, by having written under a borrowed character.

Every impartial reader, I feel assured, will find in the manner of PAUL's assault, a sufficient justification for bringing him before the public in his *sable dress.* When a writer, under cover, attacks individual character, public opinion demands the name of the author. Between this and the case I am treating, there are many points of strong resemblance. PAUL has attempted, by falsehood and calumny, (as I shall abundantly prove) to unchristianize a whole religious community, and to bring odium upon them from all quarters; he has, moreover, in a manner highly reprehensible, alluded to certain individuals of that society. But PAUL tells us that he is so "conscious of the purity of his motives," and of the "*justice* of his cause," that were it not for the fear of being reputed "ostentatious," he would "*have no objection to subscribe his name in full*" to his numbers. Now, after such an avowal, should my remarks lead to a developement, he certainly will have no reason to *complain.*

Believing, therefore, that it is in this case, of no little importance to the cause of *truth,* to identify the man, whilst exposing the deformity of the *author,* you cannot, I presume, be ignorant that the public have suspected a certain minister of one of your congregations, as being the principal source of that muddy stream which has so long polluted the columns of the Christian Repository. Without entering into a detail of evidence, I think I have some reason to concur with public sentiment on this point; and believing that many of you feel a lively interest in the success of every attempt to put down opposition to the growth of a *homogeneous influence* in these United States, I therefore address to you these letters.

How far your new "defender of the faith" has succeeded in realizing the fond expectations, which in the onset of this controversy, fired his zeal and spurred him forward—how far his efforts will tend to extend the "homogeneous influence," time will discover. If detailing the most palpable untruths, and indulging in the coarsest strain of vituperation against a respectable religious society;—if, in short, exhibiting an overflowing effervescence of the gall of bitterness—of passions fitted to disturb the peace and harmony of civil and religious

communities, can stamp the seal of a gospel commission,—confer honour, and exalt character, then may your minister retire from the contest with the answer of a good conscience.

I now proceed to state the grounds of these strictures, and if I should fail to convince you of their justice, the cause must be sought for in my incapacity to unfold, or in your unwillingness to admit, the ample fund of evidence which lays before me.

I shall quote the charges preferred against the Society of Friends, as they are found in the paper, and demonstrate their falsity by extracts from such of our writers as are of acknowledged merit; *confining myself to such books as your minister has repeatedly told us he had read, and which are in his possession.* And, although I am deprived of an important advantage, by thus confining myself to three or four, when I might refer to fifty volumes; yet, in making this sacrifice of such a valuable mass of authority, one important point is gained; your minister is thereby excluded *from putting in the plea of ignorance.*

I commence with his charges made against the Society, and grounded on their alleged views of

THE SCRIPTURES.

CHARGE I.—"*You undervalue the scriptures—take from them every honorable epithet, such as the gospel, revelation, word of God, law and testimony; you treat them as a half inspired allegory—and as a corrupted, ill-authenticated, falsely rendered, uncertain piece of human composition.*"—Christian Repository, Nos. 40 and 46.

REFUTATION.

"I do freely concede to the scriptures whatsoever they say of themselves, which the Apostle Paul chiefly mentions in two places: 'Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures, might have hope.' 'The holy scriptures are able to make wise unto salvation, through faith which is in Christ Jesus.' 'All scripture is given by inspiration of God.'" Barclay's Apology, p. 97. Barc. Conf. of Faith. Art. III.

"We affirm that the scriptures give *a full and ample testimony* to all the principal doctrines of the christian faith." B. Ap. p. 105.

"From the *revelations* of the spirit of God to the saints have proceeded the scriptures." B. Ap. p. 81.

"Respecting the scriptures, we are so far from lessening them, or opposing the true sense of them, that we verily believe, and sincerely assert, that the holy spirit, in what degree of illumi-

nation soever it appears, *never can contradict them.*" Phipps, Original and Present State of Man, p. 117.

"The scriptures were written by *inspiration*, and must be *infallible.*" Phipps, p. 123.

"We have sometimes been accused of *allegorizing away* the truths of the christian religion, as recorded in holy writ: it is far, very far from our intention or inclination. We never preach a Christ within, *opposed* to, or *derogating* from a Christ *without.*" Fothergill's Sermons, p. 133.

In addition to the above, it may be added, that in our Discipline and Queries, these records are styled "the *holy* scriptures," and by the authors above quoted, they are called the *sacred* oracles of truth, the *holy* scriptures, *holy* writ, *sacred* records, and in many places the *gospel.* Vid. B. Ap. pp. 97, 117, 182, 223. Phipps, pp. 98, 139, 140. Fothergill, pp. 101, 116.

The foregoing extracts, to which might be added many more of like import, are made from books which your minister has told the public he has "repeatedly read;" yet he asserts that we "take from the scriptures every *honorable* epithet; as *revelation, gospel,* &c. and treat them as a *falsely rendered, corrupted, uncertain piece of human composition!*" If what is exhibited in these pages, be a good specimen of the kind of "*moral influence* exerted in society" by "poor, *pious* young men," when transformed into "educated ministers," I think they had much better be left at home to pursue their humble, but *honest* avocations!

CHARGE II.—"*Instead of trying the spirit by the scriptures, you try the scriptures by the spirit.*" Chris. Repos. No. 6.

REFUTATION.

"We do look upon the scriptures as the only fit outward rule to judge of controversies among christians; and that whatsoever doctrine *is contrary to their testimony,* may, therefore, justly be rejected as false. We shall also be very willing to admit it as a positive, certain maxim, *that whatsoever any do, pretending to the spirit, which is contrary to the scriptures, be accounted and reckoned a delusion of the devil.*" B. Ap. p. 100.

"Our opposers call the scripture the primary rule. We allow it to be the primary written rule, and in all disputes between them and us, we abide by its decision, according to our understanding of the sense of it." Phipps, p. 127.

"For we do firmly believe that there is no other gospel or doctrine to be preached, but that which was delivered by the

apostles, and do freely subscribe to that saying—Let him who preacheth any other gospel than that which hath been already preached by the apostles, and according to the scriptures, *be accursed.*" B. Ap. p. 105.

"So we distinguish betwixt a revelation of a *new* gospel, and new doctrines, and a new revelation of the *good old gospel and doctrines:* the *last* we plead for, *but the first we utterly* deny. For we firmly believe that 'no other foundation can any man lay than that which is laid already.'" ibid.

CHARGE III.—"*Your doctrine leads you to question the authenticity and correctness of our copy of the Bible.*"

REFUTATION.

Every one the least acquainted with biblical history knows, that the correctness of the present translation in common use, has been called in question by many great and pious men, of almost every denomination; and several attempts have been made to introduce a new translation.—The attempt, then, to fix a reproach on this account, upon the Society of Friends, exclusively, is, in the highest degree unjust: but the charge is, as applied by the author, substantially false, as appears by the following quotations.

"The errors which may be supposed by the injury of time, to have slipt in, are not such, but that there is a sufficient clear testimony left to all the essentials of the Christian faith." B. Ap. p. 100.

"We never compared the scriptures to a mutilated and dim copy; they are a clear and perfect copy as to all essentials and necessaries of the Christian religion." B. Works, p. 603.

See also Barclay's Catechism, wherein every answer is formed out of quotations from "our copy of the Bible," without the least alteration—a sufficient and ample evidence, if there was no other, how highly we esteem those writings; all our doctrines being either founded on, or entirely agreeing with them, in every important point, according to the sense which we have of their import.

CHARGE IV.—"*You exclude the Sacred volume from your places of worship—quote it as you would any other authentic history,*"* &c. No. 40.

REFUTATION.

In the foregoing charge we are said to question the *authenticity* of the Bible; but here the reader is told that we quote it as "*authentic*"! and if we quote it in our places of worship, how can we be said to exclude it? It is true we do not carry the book to our meetings, as is the practice with others; but passages from it are very often quoted, not as any other "authentic history," but in a weighty and impressive manner, to illustrate and confirm some point of doctrine; to raise the drooping spirits by its blessed promises, or to awaken the careless by its awful annunciations.—Thus, by referring to Fothergill's Sermons, the reader will find no less than thirty-nine passages of sacred writ, impressively introduced into one discourse; yet with this book in his hand, your minister brings this charge against us! What then do we exclude? The paper, ink and binding only. I appeal to all who are in the habit of attending the meetings of the *Quakers*, if their communications are not *replete with Scripture passages*, quoted in such a weighty and reverent manner, and so strikingly adapted to the occasion, as is well calculated to infuse a high *respect and veneration* in the hearers, for those sacred records: and all will bear me witness, to what miserable sophistry, to what ignoble means, this invidious author descends, in order to vilify and cast an odium upon this people.

CHARGE V.—"*Your dortrine leads you to neglect the Scriptures,*" *&c.* "*You make little use of the Bible further than it suits your purpose.*" Nos. 42, 44.

REFUTATION.

"They (the Quakers) give such preference to the Scriptures above all other writings, that they strictly press the frequent reading of them, and call for answers from each monthly meet-

* Your minister says in No. 48, "I receive the Bible, therefore, as *authentic*, as I receive the Works of Barclay or of Penn, not by 'immediate revelation,' but by a train of historical evidence."

Now as this writer ranks his faith in the Scriptures on no higher ground than "a train of historical evidence," I presume he must, to be consistent, quote it as he would the "Works of Barclay or of Penn," or "any other authentic history. Here he turns his back on *his own creed.* Vid. ch. 1. 5 & 6 of the Presb. Conf. of Faith.

ing, at every quarterly meeting throughout the society, and at the general yearly meeting in London, from every particular quarterly meeting, 'whether the Holy Scriptures are constantly read in their families or not.'" Phipps, p. 155.

This practice still maintains throughout the society, and however the different yearly meetings on this continent may differ in minor points of discipline, (for they are independent of each other,) yet on this subject their practice is constant and uniform. See the printed Discipline.

To the above, respecting the Scriptures, I may add,

1. That we do not give to them the title of "the word of God," because "the word of God was made flesh" (John i. and 1st)—came to Shemaiah, to Nathan, to John in the wilderness—mightily grew and prevailed (Acts, xix. 20)—is called the sword of the spirit (Eph. vi. 17.)—is quick and powerful (Heb. iv. 12.)—By it the worlds were framed (Heb. xi. 3.)—By it the heavens were of old. (2 Peter iii. 5)—It abideth in man. (1 John ii. 14.)—And he who sat on the white horse, in the revelations, was called "the word of God."* Now, as none of these things can be affirmed of the sacred writings, we give and apply this title exclusively to Christ.

2. That although we do not withhold from the Scripture the appellation of "gospel," as your minister has falsely asserted, yet we do believe that this term more properly belongs to the universal and saving grace or spirit of God. Thus the gospel is called the power of God unto salvation—is said to have been preached in every creature; and rpeached to Abraham; (Gal. iii. 8.) none of which can be affirmed of the outward gospel. (Vid. *Barclay*, p. 182.)

3. We do not hold them to be *the sole, primary, and universal director* in religious faith and practice; for

"1. They are not the *sole* director, because the spirit of God in the heart and conscience of man is also an undeniable director.

"2. They are not the *primary director*, because the illumination of the holy Spirit that gave them forth, is requisite to open the true sense of them. The Spirit also from which the Scriptures came, is original and therefore primary to them; and as the Spirit only can open its own true sense included in them, they are *secondary* to the Spirit, as an instrument in its hand.

"3. They are not the *universal* director because it is not probable that one in ten, if one in twenty of mankind. have

* By referring to the New Testament, the reader will find numerous other passages, in confirmation of the position, that the "word of God" applies to that divine principle, spirit, power, or *Logos*, as the prime author and dictator of the Scriptures, and not the Scriptures themselves.

ever had the opportunity of possessing them. Hence we esteem them the *secondary* rule or guide of Christians, which being divinely communicated for the use of all to whom they may come; and also being intrinsically superior in excellence to all other writings, we prefer them above all others, and as thankfully accept and as comfortably use them, as any people upon earth; verily believing with the holy apostle, 'that they were written for our learning, that we through patience and comfort of the Scriptures, might have hope.' But the Holy Spirit is requisite to the right use of them, (see your own Confession of Faith) as the agent to the instrument; and what is an instrument without a hand to guide and enforce it? The Scriptures themselves abundantly testify, there is something superior to them, which all ought to look for and attend unto; i. e. the Supreme Legislator of men, and prime author of the sacred writings; and by whose light and power they are made instrumentally useful and adequate to the purposes intended by them. Like a good sun-dial, they are true and perfect in their kind, i. e. as writings; but respecting the parts *differently understood*, they may justly bear the same motto with the dial, *non sine Lumine:* for as the dial without the cast of the *sun-beams* has not its proper use to tell the time of the day, neither doth the ambiguous text answer its true end, infallibly to communicate the mind of the Holy Spirit to different understandings, except the *luminous beams* of the Sun of Righteousness discover it to the attentive mind."—Vid. Phipps, p. 126.

Notwithstanding that you, as well as others, have cast much obloquy upon the Quakers, for denying that the Scriptures are the only and primary rule of faith and practice; yet in chap. 1 and 5 of the Confession of Faith, we find the same opinion very clearly and fully expressed as follows:

"Our full persuasion and assurance of the infallible truth and divine authority of the Holy Scriptures, is from the *inward work of the holy spirit bearing witness, by and with the word in our hearts.*"

Now, I ask, how can that which does not convey to the mind a "full assurance and persuasion of its truth," be a *sufficient, primary, and adequate rule?* And is not this holy Spirit, which you thus acknowledge to be absolutely necessary to open and explain the true meaning of these writings, to be esteemed primary to them?—A certain master orders his servant to write a letter of instructions to his people, who after having read it, are not fully assured either of its true *meaning*, "truth," or "*authority;*" would you esteem it then an adequate and sufficient rule for these people to act upon?—You have declared

above that it is not. Being thus uncertain of the master's will, they apply to him for further explanations: (and you, in like manner, apply to the master by prayer to open the Scriptures to you) which, therefore, ought in this case to be taken as primary and adequate, the master or the letter which he had dictated? In your controversial writings, you assert that this letter is primary and adequate, but in your confession and in your practice, you accept it as secondary only. How is this double-dealing and contradiction to be explained?

"We distinguish," says Barclay, "betwixt a revelation of a *new gospel* and *new* doctrines, and a *new* revelation of the *good old gospel and doctrine;* the *last* we plead for, but the *first* we utterly *deny;* for we firmly believe, that "no other foundation can any man lay, than that which is laid already." p. 105.

In your Confession of Faith above quoted, you, in like manner, plead for this new revelation of the "good old gospel and doctrines," as necessary to give "a full assurance and persuasion of the infallible truth and divine authority thereof." Can you reconcile this with your constant declarations that revelation has now ceased?

I have thus, I think, sufficiently proved, that your doctrine with respect to the Holy Scriptures, is contradictory in itself: and by the foregoing quotations from Barclay and Phipps, it is rendered manifest that the charges of your minister against the Quakers, on this subject, are not less invidious than destitute of truth.

INTERNAL LIGHT.

Your minister labors to impress upon the minds of his readers the false idea, that the doctrine of *internal light*, as held by the Quakers, has had its origin in, and is almost peculiar to that people; hence he says,

CHARGE VI.—"*We oppose what you call internal light, as a pretender, impostor, and usurper, whom your Society and others have set up in opposition to the Spirit.*" No. 44.

REFUTATION.

The doctrine of internal light is as old as the Bible, and if the reader will refer to Cruden's Concordance, he will find this "*impostor*" referred to in that volume, in nearly one hundred places, and described as a universal, divine, *internal*, saving principle. I will quote a few passages:—

"The Lord is my light and my salvation.—Light is sown for the righteous.—God is the Lord who has shewed us light.—If they speak not according to this word, it is because there is no light *in them*.—The Lord shall be to thee an everlasting light. Light and understanding was found in Daniel.—In him was life and the life was the *light* of men—that was the true light, which lighteneth *every man*.—Every one that doeth evil hateth the light—but he that doeth truth cometh to the light—he that followeth me shall have the light of life.—He stumbleth because there is no light *in him*.—While ye have the light, believe in the light.—He who commanded the light to shine out of darkness, hath shined *in our hearts*.—All things that are reproved, are made manifest *by the light*.—Who called you into his marvellous light.—To which ye do well to take heed as to a light shining in a dark place.—God is light."

The following quotation will show what the Quakers understand by this light:

"By this seed, grace, and word of God, and *light* wherewith we say every one is enlightened, and hath a measure of it, which strives with him in order to save him, we understand, a spiritual, heavenly, and invisible principle, in which God, as Father, Son, and Spirit dwells; a measure of which divine and glorious life is *in all men* as a seed, which, of its own nature, draws, invites, and inclines to God. It is styled in Scripture, light, *grace*, a measure of the Spirit, the word of God, a talent, a little leaven, the gospel preached in every creature, the Comforter, the Spirit of truth, the Holy Ghost, the sent of the Father in the name of Christ." B. Apology, pp. 146, 151, 152, 54.

The reader will perceive by this quotation, that the Quakers consider internal light, as only another name for the *grace of God. the Spirit*, the Comforter, the Holy Ghost. Where may we expect to find limits to our accuser's aberrations from truth and fair dealing, when, with Barclay before him, he asserts, that internal light, *as held by the Quakers*, "is a *pretender*, *impostor* and *usurper*, which *they* have *set up* in *opposition* to the *Spirit*"!!

Notwithstanding the war which you are waging against this doctrine of *internal light*, yet we find an open *avowal* of it in your Confession of Faith, in the following words: "We acknowledge *the inward illumination* of the *Spirit* of God to be *necessary* for the *saving* understanding of such things as are revealed in the word"*! And your minister himself, after abusing the Quakers with his usual *liberality*, for maintaining

* Chap. i. 6.

this doctrine, both ancient and new, of *internal light*, comes to this confession at last: "That there is such a thing as internal light, *has never been denied by us.*"* !

The next subjects on which your minister has rendered himself conspicuous for his imputations, are the evil of sin, and the divinity and atonement of Christ.

1. THE EVIL OF SIN.

CHARGE VII.—"*You depreciate the evil of sin—you reject the doctrine of total depravity. A man may read one thousand pages of your writings, attend your meetings for years, he will hear little of the infinite evil of sin,*" &c.

REFUTATION.

"We that were lost in Adam, plunged into the bitter and corrupt seed, unable of ourselves to do any good thing, but naturally joined and united to evil, forward and propense to all iniquity; servants and slaves to the power and spirit of darkness," &c. B. Ap. p. 218.

"All Adam's posterity, or mankind, both Jews and Gentiles, as to the first Adam, or earthly man, is fallen, degenerated, and dead; subject unto the power, nature and seed of the serpent, which he soweth in men's hearts, while they abide in this natural and corrupted state; from whence it comes that not only their words and deeds, but all their imaginations are evil perpetually in the sight of God. Man, therefore, as he is in this state, can know nothing aright. *Hence are rejected the Socinian and Pelagian errors, in exalting a natural light.*" Vid. Barclay from page 108 to 122.

"In this situation, commonly called the *state of nature*, we are both unfit for and unable to enter the Heavenly kingdom, which admits of nothing sinful or unclean. It is therefore absolutely requisite that man should be made holy in order to be happy. If pollution can cleanse itself, if evil can produce good, if death can bring forth life; man thus *corrupted*, debilitated and deadened, may disengage, reform, quicken, and restore himself. But it is not in the power of man, as such, to extricate himself from the power of sin and death. Yet, as impurity is the bar, it must be removed; as sin separates man from his maker, man must be separated from sin, or he cannot be reconciled and united to him." Phipps, p. 20.

* Christ. Repos. No. 38.

"It is an endless commandment, and can never be abrogated, that the soul that sins it shall die, and it remains over the heads of all mankind, who yield themselves to present pleasures, and give up their minds to follow after lying vanities: but I would caution these *not to be deceived, for God is not mocked.*" Foth. p. 172.

"The righteous God has fixed as an invariable decision, that *if we sow to the flesh*, we shall of the flesh reap corruption." Foth. p. 176.

I think the reader will excuse me from making further quotations on this point. If he will consult the above three volumes, he will find something *in almost every page, setting forth the evil of sin.*

2. THE DIVINITY AND ATONEMENT OF CHRIST.

CHARGE VIII.—"*You depreciate the value of the atonement. The God you worship is not the God of Israel, but the idol of the deist, dressed up with a few christian features. After hearing your preachers, reading your books, conversing with your people, and observing your conduct for many years. I do sincerely believe, as I know the greatest and best men in our country believe, that Friendism is a specious kind of infidelity, a spurious christianity, a graft of deism on the gospel stock. You reduce the beautiful system of Christ and his apostles to something little differing from that of Socrates and Cicero.*— Nos. 42, 36, 42.

REFUTATION.

"We consider our redemption in a two-fold respect. 1st, That performed by Christ in his crucified body without us, by which, as we stand in the fall, we are put in a capacity of salvation, and have conveyed unto us a measure of that power, virtue, spirit, life and grace that was in Christ Jesus, which, as the free gift of God is able to counterbalance, overcome and root out the evil seed, wherewith we are *naturally*, as in the fall, *leavened.* The 2d, is that whereby we witness and know this pure and perfect redemption *in ourselves*, purifying, cleansing, and redeeming us from the power of corruption, and bringing us into unity, favour, and friendship with God.

We are so far reconciled to God by the death of his Son while enemies, that we are put into a capacity of salvation, having the glad tidings of the gospel of peace offered unto us, and God is reconciled unto us in Christ, calls and invites us to himself, in which respect we understood these scriptures: "He slew the enmity in himself. He loved us first; seeing us in our blood, he said unto us, live. He who did not sin his own

self, bare our sins in his own body on the tree ; and he died for our sins, the just for the unjust." B. Ap. p. 218.

"Christ is the eternal word. No creature hath access to God but by him. He is the mediator. He is both God and man. By his sacrifice we have remission of sins. By his life, death and sufferings, he hath opened a way for reconciliation. His obedience, righteousness, death and sufferings, are ours." B. Ap. pp. 40, 41, 42, 155, 197, 198, 217, 220, 240, 241, 242. See the index to the Apology, where under the word Redemption, we are referred to fifty different places in the work.

"We believe the remission of sins which any partake of, is only in and by virtue of that most satisfactory sacrifice, and no otherwise." B. Ap. p. 155.

"Perfect redemption consists, first, in paying the price of ransom ; and second, in bringing out of bondage and setting the prisoner at liberty. Our Saviour paid the first by his suffering and sacrifice, and he performs the last, by the effectual operation of his spirit in the hearts of those who receive him, and resign wholly to him." Phipps, p. 20.

"God out of his infinite love, who delighteth not in the death of a sinner, but that all should live and be saved, hath so loved the world, that he hath given his only son a light, that whosoever believeth in him shall be saved. Nor is this light *less universal* than the seed of sin, being the *purchase of his death*, 'who tasted death for *every* man :' 'For as in Adam *all* die, so in Christ *all* shall be made alive.' " B. Ap. p. 122.

"This doctrine (the offer of universal redemption) is abundantly confirmed by that of the apostle : 'and if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, *and not for ours only, but for the sins of the whole world.*' " B. Ap. p. 137.

I refer the reader to the Apology, where he will find the universal light or grace of God, as manifested through Jesus Christ, and indeed the whole plan of redemption as revealed in Scripture, and as believed on by the Quakers, fully treated of from page 123 to 212, almost one hundred pages being devoted to this grand corner stone of the Christian system. This, added to what I have quoted from him on the subject, shows the ample, clear, and explicit manner in which he has opened our views of the gospel plan of salvation. Yet, notwithstanding all this, your minister without respect to truth or candour, and yielding to his propensity for calumny, asserts with shameless effrontery, that "on the great doctrine of the Atonement, *Barclay has observed a silence irreconcilable with christian frankness and honest dealing.*" (Vid. Repos. vol. II. No. 9.) I will close

this article by making a few quotations from Fothergill's Sermons.

"I am no Arian, far from it. I believe in the clear emphatic testimonies laid down in Holy Writ, 'that Christ was more than a prophet.' I repeat my belief, that he suffered, died, ascended, and is now come 'the second time without sin unto salvation, in order to reconcile the world unto himself.' However this doctrine may relish with some, I am convinced he died for all, that all should be saved, that through him we might be justified in the sight of God; that we might put on the Lord Jesus, with all his divine affections. That they which live 'should not henceforth live to themselves, but to him who died for them and rose again.' That there may be an *effectual* redemption, a *thorough change;* not the imputation of righteousness *without works*, but a real substantial righteousness, in heart and life, which may operate upon and regulate the mind and will, and lead us to a conformity to his Divine nature; not a righteousness *imputed* to us from what Christ did and suffered *without us*, but a righteousness raised *by him within us*, through our surrendering ourselves to his government, and yielding entire submission to his heart-cleansing, refining power." Page 36.

"Christ is made unto us wisdom, righteousness, sanctification and redemption." Page 37.

"By virtue of that Holy sacrifice the remission of sins is gained. We believe that he who was crucified, dead and buried, likewise triumphed over the grave, and now sitteth at the right hand of God, in a glorified body, to make intercession for man." Page 35.

I have not room, nor do I think it necessary to make further quotations on this head. If any reader should still doubt, let him refer to the originals; let him read Penn, Story, Whitehead, Boroughs, Sewel, Gough, and twenty other writers whom I could name, and which he will find in "Friends' library of Wilmington;" he will then be convinced of the groundless nature, both of the foregoing charges, and of the following assertions:

* "*On the all important topics of the character of God, the nature and offices of Christ, the work of the spirit, the way of salvation, and in general, the grand essentials of Christianity, you hide yourselves in a cloud of mysticism, leaving us to guess at your*

* See the index to Barc. Ap. wherein references are made to the body of the work as follows: 19 references respecting God; 37 on Christ; 41 on the Spirit; 50 on Redemption; 36 on the Scriptures; and on Sin, are references under different heads, to nearly half the pages in the book. See also Phipps, from page 1 to 83.

doctrines.—A man may read one thousand pages of your writings, attend your meetings for years, he will hear little of the infinite evil of sin, the holiness and justice of God, the need of a vicarious atonement, the total depravity of the natural heart, the importance of the Scriptures, the Divinity of Christ, and future, everlasting punishment. These are topics seldom or never touched." Christ. Repos. No. 32.

CHARGE IX.—*"You reject the Scriptural doctrine of the Resurrection."* No. 42.

REFUTATION.

"There shall be a resurrection of the dead, both of the just and the unjust. They that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption; nor is that body sown that shall be, but God giveth it a body as it hath pleased him. It is sown in corruption, it is raised in incorruption; it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body." Barc. Conf. of Faith. Article XXIII.

CHARGE X.—*"You all agree in fixing a limit to the miseries of the wicked in another world. I never yet saw or heard a sentiment in your books, which implied your belief in eternal condemnation. You reject everlasting punishment."* Ch. Repos. Nos. 44, 46.

REFUTATION.

There will not be found *one single expression*, in the writings of Barclay, Phipps, Fothergill, or in any of our approved writers, tending in the least to support this charge. To this, which is of itself an ample refutation, I will add the following positive testimonies:

"To those who by patient continuing in well doing have sought the glory of God, their own salvation and the good of others, immortality and eternal life: but to those who have continued in disobedience and rebellion against God, tribulation, and anguish, both inexpressible and *interminable*." Phipps, page 89.

"It is manifest the death denounced in Ezekiel xviii. 33. is not the common death of the body; for in that respect one event happeneth to the righteous and the wicked, but that state of *everlasting infelicity*, peculiar to those who go out of time into eternity, without repentance and regeneration." Phipps, p. 105.

"Such as go no further than the outward knowledge of Christ *shall never inherit* the kingdom of heaven." B. Ap. p. 189.

"I have beheld, on the other hand, the habitations of splendour exhibit a mournful scene of distress—no hope of future happiness afforded to the possessor! But on the contrary, a gloomy prospect of despair of *an eternal state of misery*." Foth. page 66.

CHARGE XI.—"*You make every thing of conscience: set it up as an infallible standard, an unerring counsellor.*"

CHARGE XII.—"*Another infidel doctrine is, that conscience is the creature of habit formed by education.*" Nos. 7 and 12.

REFUTATION.

These two accusations being opposite and contradictory one to the other, destroy each other, and fall of course. Yet I may briefly remark, that we view conscience as a natural faculty, or organ of the soul, as the eye is a physical organ of the body; and as the eye is incapable of discerning outward objects without the light of the natural sun, so conscience without the illumination of the glorious sun of righteousness, cannot impart to its possessor any correct impressions as to his moral or religious duties, or enable him to take one step forward himself, or to lead another towards the heavenly Jerusalem. On this subject, Barclay says, in pages 159, 160: "We do further, rightly distinguish this (divine light) from man's natural conscience; for conscience being that in man which ariseth from the natural faculties of man's soul, may be defiled and corrupted. It is said expressly of the impure, Tit. i. 15. 'that even their mind and conscience are defiled;' but this light can never be corrupted nor defiled; neither did it ever consent to evil or wickedness in any; for it is said expressly, that 'it makes all things manifest that are reproveable.'" Eph. v. 13.

That the conscience may become defiled and corrupted, we have an evidence furnished by the author of these calumnies, who, "after much prayer and an anxious feeling after duty," has been led, it would seem *conscientiously*, to assert the most palpable untruths!

Procul O! procul esto profani!

CHARGE XIII.—"*Penitence for sin and gratitude for the death of Christ, I find not in your writings, sermons, or prayers.*"—No. 42.

REFUTATION.

"We are fully convinced of the doctrines of the Christian religion; the incarnation, glorious life, death, mighty miracles, and various circumstances, relative to the holy life of Jesus, as in the volume of the book it is written; and can in *an awful and reverent* sense, commemorate those vast and most interesting events. We *admire with humble hearts and minds*, the awful transactions of that time, when sweat like drops of blood ran from the face of the holy Jesus! We behold him in his agonies on Calvary's mount, offering himself a sacrifice for the sins of the whole world, that he might purify us by the shedding of his precious blood. We believe in his *amazing mercy* in offering himself there; when laden with the immense weight of the sins of mankind, he was left to suffer alone! Here pause a little I beseech you! Contemplate the adorable theme! *Acknowledge O man that unbounded gratitude which is ever due from thee! O my soul how much owest thou unto thy Lord!*"—"Christ, who was 'a friend to the publicans and sinners,' is now become the rock of my salvation; he hath caused me to *trust in him*, and to seek the Lord my God. *The debt I owe is infinite. I desire ever to acknowledge it with all possible gratitude.*" Foth. *Sermons*, pp. 33, 34, 41.

The same fervent strain of *penitence and gratitude* runs through many parts of this volume; see pages 19, 27 31, 37, 41, 43, 44, 45, 47, 49, &c. &c.

"Yet *behold the astonishing compassion and kindness of infinite goodness!* An all-sufficient means was straightway provided for the redemption of the actual offenders and all their progeny." Phipps, page 15.

"Our Saviour, therefore, by his sacrifice, manifested the mercy, love, and kindness of God." Phipps, page 18; see also pp. 25, 30, 31, 33, et al.

CHARGE XIV.—"*Your prayers are just such as an honest* DEIST *would offer to his Creator and Preserver.*" No. 42.

REFUTATION.

"Blot out all our transgressions, forgive us freely *for thy dear Son's sake.* May the poor, the sick, the maimed, the blind, and the naked, be clothed with the wedding garment—*the righteousness of their dear Saviour.* To thee, Father of infi-

nite mercy, for the multitude of thy mercies, *in Jesus Christ our Lord*, to thee the author of every blessing, *with the Son of thy bosom, the Lamb immaculate*, be all praise ascribed. To thee with the *immaculate Lamb, the Son of thy bosom*, be all honour and glory ascribed. For thy great name's sake and *for thy dear Son's sake*, remember the offspring of thy people. Grant that *when he who is our life shall appear, we also may appear with him in glory.*" Fothergill, pp. 47, 49, 50, 73, 93, 94; see also 158, 160, 216.

CHARGE XV.—"*The volume* (Fothergill) *contains five long prayers, they are made up of praise and thanksgiving, not for Christ, however, but for temporal blessing and for internal light.*" No. 42.

REFUTATION.

From the expositions made in the foregoing pages, the reader can scarcely be surprised at any thing your minister may assert; but I think some additional feeling of disgust will be excited in this case, when I inform him, that in all those prayers, the term "*internal light*" *does not once occur, nor is there a thanksgiving offered for a single temporal blessing!!*

That part of this charge which relates to Christ, is sufficiently refuted in the foregoing article.

CHARGE XVI.—"*In Fothergill's Sermons I have looked in vain for the spirit of a penitent, or the faith of a believer.*" No. 42.

REFUTATION.

"What do I owe to my God! What do I not owe him! He hath snatched me as a brand out of the fire, and I would not, though to gain the world, tread back again in the path of folly. Our sins have been great, and our transgressions never could have been obliterated, had not Christ done it for us—but Christ who was a friend to the publicans and sinners, is now become the rock of my salvation! He hath caused me to trust in him, and to seek the Lord my God. *The debt I owe is infinite. I have no manner of doubt* but he 'whose work is salvation,' who came into the world purely and purposely to save sinners, will carry on his own work, as you wholly resign yourselves to his forming hand; will purify your hearts, reconcile you to the Father, and make you everlasting instances and monuments

of his infinite mercy. Lift up therefore thy head in hope whoever thou art, in this humbled penitent state, for 'thy salvation draweth nigh.' *Thou owest abundance* to thy Lord, but in this penitent state before him, *he will blot out thy sins as a cloud, and thy transgressions as a thick cloud.*" Foth. pp. 40—41.

"O! my soul forever acknowledge how much thou owest unto thy Lord. Let none say 'he hath blessed me variously and in some future time I will awake my soul to gratitude,'" &c. Page 43.

"But we are assured that nothing less than God himself is the infinite and endless reward of all that diligently and constantly seek him," &c. Page 56.

"I have sometimes been present in a dying hour—the closing period of a regular life of virtue, which would have passed for miserable in the minds of thousands; yet when they have finished their course they have experienced triumphant joy, in the blessed hope and assurance of eternal life through the merits of their dear Redeemer." Page 66.

Any reader who is not convinced of the unsoundness of this assertion, I refer to the book itself: he will assuredly find that a genuine spirit of penitence, of faith, and of overflowing love and gratitude to his Saviour, marks in a prominent degree the character of Fothergill.

CHARGE XVII.—"*In Fothergill's Dying Exercises there is not one word of Christ or confession for sin.*" No. 42.

REFUTATION.

These "dying exercises" are some of his *dying expressions*, found in the preface to his Sermons: among which are the following:

"My soul triumphs over death, hell and the grave—I feel a foretaste of that joy which is to come—I have an evidence that I shall gain an admittance into his (Christ's) glorious church triumphant far above the heavens." His last words were:

"*My dear love is to all them that love the LORD JESUS!*"

Thus Fothergill departed full of joy and confidence, and needing no "confession" in his dying moments; his work was done; the Saviour had cleansed and purifyed him, and he felt an assurance of a full reconciliation with God. And although he died *with the name of the Lord Jesus on his tongue*, yet your

minister, with the above passage before him, asserts, that "*in his dying exercises there is not one word of Christ.*"!!

In addition to the want of candor, justice and truth, exhibited in the foregoing charges, there is superadded to the last five, an ignoble and invidious aim, to cast a shade over the memory of the dead; to vilify the character of a worthy, upright and eminent servant of Christ; to present him before the public, as a *heretic*, a *deist*, in order to asperse, by reaction, his surviving brethren of the same profession. But I think that the quotations which I have made from Fothergill's Sermons and prayers, will place the unworthy motives of your minister, in such a point of view, to every candid reader, that they cannot be misunderstood.

In the small volume containing Fothergill's Sermons and prayers, the name of Christ occurs about one hundred and fifty times, besides many other allusions to him under the names of "the Son of God," "the Lamb immaculate," &c., and the speaker constantly presents him to the hearer, in a view the most engaging, and interesting; clothing him, reverently, with the character of a Redeemer, a Saviour, a Mediator, a propitiatory sacrifice for the sins of the world; the only name under heaven by which we can be saved; the Lamb immaculate slain from the foundation of the world!

"As a preacher," says one not of the same persuasion, "Mr. Samuel Fothergill was far superior to most who fill up that station. *Sound in the important doctrines of the Christian faith*, he endeavoured to promote them universally with the greatest energy of language and the most persuasive eloquence. Although followed by numbers, and courted by persons of superior rank and station, and admired by those of all persuasions, the applause which his eminence justly acquired, did not exalt but evidently tended to make him humble. In his Sermons it was evident that he *deeply felt* the force of the solemn truths he delivered; and his manner of displaying them was so justly emphatical, that none but the insensible or obdurate could withstand their force."—See preface to the Sermons, in which is an extract from "the Gentleman's Magazine," for 1773, relating to the author, and of which the above forms a part. But Samuel Fothergill had stricken the *decrees* out of his creed: he had never "studied theology," but learned his divinity in the school of Christ: and he bore a steady testimony against a *corrupt* "*educated ministry*," and against *ecclesiastical establishments*; and these, in the eyes of bigots, are crimes sufficient to cast the most exalted virtues into shade, and to consign the memory of their possessor to endless reproach!

CHARGE XVIII.—"*Whenever you state your views of the Supreme Being, it will be found, the God you worship is not the God of Israel, but the idol of the deist, dressed up with a few Christian features.*' —"*Your doctrine leads you to deny the scriptural doctrine of the trinity.*" Nos. 36 and 42.

REFUTATION.

"There is one God, who is a Spirit. And this is the message which the apostles heard of him, and declared unto the saints, that he is light, and in him is no darkness at all. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. No man knoweth the Son but the Father; neither knoweth any man the Father but the Son, and he to whomsoever the Son will reveal him. The *Spirit* searcheth all things, yea the deep things of God. For the things of God knoweth no man, but the Spirit of God. Now the saints have received not the Spirit of the world, but the Spirit which is of God, that they might know the things which are freely given them of God. For the Comforter which is the Holy Ghost, whom the Father sends in Christ's name, he teacheth them all things, and bringeth all things to their remembrance." B. Conf. of Faith, Art. I.

"For the infinite and most wise God, who is the foundation, root, and spring of all operation, hath wrought all things by his eternal Word and Son. This is that Word which was in the beginning with God and was God, by whom all things were made, and without whom was not any thing made that was made. This is that Jesus Christ by whom God created all things: by whom and for whom all things were created, that are in heaven and in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers." B. Ap. p. 41.

"Hence he (Christ) is fitly called the Mediator betwixt God and man, for having been with God from all eternity, being himself God, and also in time partaking of the nature of man, through him is the goodness and love of God conveyed to mankind, and by him again man receiveth and partaketh of these mercies." ibid.

"That holy man the Lord Jesus, who was born of the Virgin Mary, in whom all the fulness of the Godhead dwelt bodily." B. Ap. p. 152.

"For I freely acknowledge according to the Scriptures, that the Spirit of God proceedeth from the Father and the Son and is God." Barclay's Works.

Much more might be quoted, but the foregoing is deemed sufficient to prove that the Quakers receive and believe every thing revealed in the Sacred Writings relating to the Godhead. Your minister has made this the subject of much coarse obloquy and abuse,—with what justice the impartial reader may now determine. Our writers, on this deep subject, have *closely adhered* to the terms and explanations found in holy writ, and believing that no man knoweth the Father but the Son, and he *only* to whomsoever the Son will reveal him, they therefore reject the terms *trinity* and *distinct persons*, as anti-scriptural finite expressions, and inapplicable to that incomprehensible God, who is every where present, and whom the heaven of heavens cannot contain—terms invented by letter learned priests and theologians, whose wisdom is but foolishness with Him whom they thus attempt to scan. To such solemn triflers we would apply the language of Job: "Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is as high as heaven what canst thou do? Deeper than hell what canst thou know? The measure thereof is longer than the earth and broader than the sea."

CHARGE XIX.—"*The title under which you generally address the Deity is not Redeemer but Creator.*" No. 42.

REFUTATION.

This assertion is brought forward as an additional prop to sustain the charge of deism against the Society of Friends; but the extracts which I have made from their writers, will convince every unprejudiced reader of the invidious, unfounded, and futile nature of such an attempt. In refering to the prayers of Fothergill, he will find the Deity addressed by the titles of Father, Lord, Gracious God, Shepherd of Israel, Holy One, Sovereign Author of Peace, &c., and frequent allusions are made to Him as the fountain of *divine grace, and the Author of our Salvation.* And although your minister here asserts that we generally address him by the title only of "Creator," yet *in all the five prayers, the word Creator is not used in a single instance!!*

Such is the character of some of the charges preferred by this writer against the Society of Friends—charges made "after much prayer and seeking after duty;" by one too who informs us in his first number, that he is armed strong in *honesty*, and has "no other object but *truth*."! After reading

the refutations extracted from those very writers which he has asserted *he had read*, will not every impartial judge,—will not you acknowledge, that he has degraded the station he holds as a minister of the Gospel, in thus violating every principle of candor, justice, and truth? Inspect closely the five or six last assertions, and then ask yourselves how this imputation can possibly be evaded?

We are told by your minister that he has attended our "*meetings for years.*" Now I think the truth of this assertion may fairly be questioned. How shall a Presbyterian minister discharge his pastoral duties to his Congregation, and at the same time attend our meetings in the *sense* here *intended to be conveyed?* He asserts that he has *conversed freely with our people;* yet in another place complains that we "*avoid* religious conversation."! In one place the reader is informed that we set up conscience as an *infallible guide*, and in another he charges us with the infidel doctrine of making it *the mere creature of habit!* He affirms in several places to our *deistical* doctrines, and that we do not worship the God of Israel, yet he *very charitably* admits in another place, that there are *real saints* in our society. Saints who are *deists*, and worship not the true God!! And, to cap the climax of this paragon of falsehoods and contradictions, he asserts: "*In my letters to the Friends, I am not conscious of using one expression in the least degree untrue, unjust, or uncharitable.*"!!

In one place he says with not a little self complacency: "I know that my spirit is *full of love;*" and again: "I am without *hypocrisy*, in true Christian *charity, your affectionate friend.*" Now take the following expressions as an *evidence* of his overflowing love, and Christian charity:

"Just so in your Society (as with the heathen) Pelagians, Universalists, Socinians, deists and atheists, can dwell together in amity. It is no matter what a man believes, so he is sincere;* and every speaker declaring what doctrine he please, *provided he does not preach the gospel.* But should the

* "If any in membership with us shall blaspheme or speak prophanely of Almighty God, Christ Jesus, or the Holy Ghost, he or she ought early to be tenderly treated with for their instruction and the convincement of their understandings, that they may experience repentance and forgiveness: but should any notwithstanding this brotherly labour, persist in their error or deny the *Divinity* of our Lord and Saviour Jesus Christ, the immediate revelation of the Holy Spirit, or the authenticity of the Scriptures, *as it is manifest they are not one in faith with us*, the monthly meeting where the party belongs, having extended due care for the help and benefit of the individual, without effect, *ought to declare the same*, and issue their testimony accordingly."

Discipline of the Quakers, page 23.

apostles themselves appear among you, and preach their old doctrines, you would all say, "sit ye down, ye are not called to minister."

"Between you and us, [here he makes himself the mouthpiece of all other denominations] there is a great gulf fixed, which forever forbids our union in this world, if not in the *next*."

"Until you give more satisfactory evidence that you are really on the side of Christ and the gospel—faithful watchmen on the walls of Zion will keep you at a distance [*stand off, for I am holier than thou!*] and regard you as *enemies of Christ* and his cause."

"The searcher of hearts is my witness that my soul weeps over the souls you are ruining, by keeping them in ignorance of the only true God and the salvation of Christ."

"A difference from your brethren of other denominations on this point, will forever separate you from their communion, and *exclude you* in their estimation, from the *visible church and the number of the worshippers of the only true God.*"

Amicus having alluded to some of the enlightened heathens, as furnishing an evidence from their sentiments, character and conduct, that the grace of God (contrary to your creed) had been extended to these, although they had no *outward knowledge of Christ,* agreeably to the testimony of the apostle respecting them: that many of the Hindoos saw beyond the idolatries which they practised; that modern missionaries, in their labours to convert the heathens, lay too much stress on *forms and opinions*, and too little on *principles and practice*, and therefore were not likely to profit them: that our Indians, having, in their intercourse with those called christians, contracted the vices of civilization to the exclusion of its virtues, had been thus deteriorated rather than benefited. Amicus having presented these views, the correctness of which, few I think will deny, your minister after a long *episode*, having no immediate bearing on the case, breaks forth into the following strain against the Quakers:

"After you have openly preferred the religion of the Hindoos, and of our western Indians, to Christianity: after you have denied the worship of Vishnoo and Brahma to be idolatry: after you have allowed the deists to have saving grace: after you have said the religion of Christendom is falsely called the Christian religion, and that the heathens have always been made worse by the professors of Christianity, the public will need no further justification of all the charges I have brought

against you, nor doubt your *partiality* for heathenism, and your *hostility to the religion of Jesus Christ!!*"

Are we to accept this modern *Saul* as a fair examplar of those "pious young men," with whom your adored *Alma Mater* is now teeming, and who are, by and by, to be brought forth to refine and improve, by precept and example, the morals and religion of society? He has informed the public that truth is the sole object of his researches. Why then resort to abuse, calumny, and falsehood? He tells us also, that he is "armed strong in honesty." Why then descend to the use of weapons that no honest man would wield? Truth and honesty, therefore, are out of the question, and we are fully justified in the conclusion, that a motive of a very different, of a much less exalted character than truth, has influenced him; and that, whilst wandering in this labyrinth of error, he has put on other armour than that of *honesty*.

When high professors yield to a shameful misrule of the passions, and put forth their hands "to steady the ark," Christianity sustains a greater injury than its open foes can possibly inflict; for it is with the church as with man: "the greatest enemies are those of *her own household*." When pastors depart from the precepts laid down by the holy apostle, that a bishop must be blameless, not soon angry, sober, just, holy, temperate, gentle unto all men, patient, and *in meekness instructing those that oppose themselves*"—when, instead of adhering to this wholesome advice, they calumniate and falsify; they not only suffer loss themselves, but they open the mouths of gainsayers, bring reproach upon their profession, injure their service, and by this unsavoury fruit, set the teeth *of those* on edge over whom they are placed. Now, if we are to believe this writer, his whole object is truth, and he has taken up the pen to convince the Quakers that they are wrong. Is it to be believed that your minister is so ignorant of mankind, as to presume that imputation and contumely will convince and reform them? The Quakers have been accused of obstinacy. If an unyielding tenacity of the rights of conscience, and an undeviating perseverance in what they believe to be their religious duties, justifies the imputation, their history proves them to be the most obstinate people upon earth! Your brethren of New England can testify that halters have no terrors for them, where religious obligation is concerned. For every one these Presbyterians hung, five came in his room!! What then can those feeble weapons which your minister wields, achieve against such armour? He has predicted the downfall of Quakerism, and his brethren did the same one hundred years ago; yet the Qua-

kers are at this day more numerous than ever. Hence "this also is vanity" and delusive as "the hypocrite's hope," which perisheth. But although the Quakers should abandon their standard, or become extinct, yet even from such an event the priesthood have nothing to hope, for "the very stones would cry out," and the testimonies which this people now bear against priestcraft; a hireling man-made ministry; an outward carnal, speculative religion, and theological seminaries; and against war and slavery, will ever continue to be maintained, and to flourish like plants of the Lord's right hand planting, until the free gospel of Jesus Christ shall cease to be bought and sold, and the true spiritual worship of God be every where established in the room of the present outward ceremonious systems, the mere *caput mortuum* of a former dispensation—and until righteousness shall cover the earth as the waters cover the sea.

The opposition made by the Quakers, as well to the nature and constitution, as to the power and influence of an educated hireling ministry, has ever drawn down upon them the ire and indignation of *Reverends and Right Reverends* of almost every denomination. From the pulpit and the press, the most infamous and calumnious libels have issued against them, to destroy their influence, by rendering them odious in the public estimation; but the object has failed; for "George Fox," says Governor Livingston, "has done more towards the restoration of real, unadulterated christianity, and the *extirpation of priestcraft*, superstition, and ridiculous, unavailing rites and ceremonies, *without human learning*, than any other reformer in protestant christendom has done *with it*." Am. Museum, vol. viii. p. 235.

Of the sort of means resorted to by a venal priesthood to accomplish their object, this attack of your minister affords an excellent specimen; and we may expect to hear the old clerical cry of deist, heretic, &c. resounded from Maine to Georgia, by these *reverend gentlemen*. But what will all this avail? The voice of the Quakers against priestcraft, never has, nor never will be suppressed; and the more pressing the emergency, and the hotter the persecution, the stronger will be the reaction, and the more distinctly will that voice be heard.

LETTER II.

MISSIONARY AND BIBLE SOCIETIES.

AFTER proving in the foregoing letter, your minister's entire disregard to truth and candour, I am very sure that every impartial reader, on the maxim *ex pede Herculem*, would consider it as wholly superfluous to take any further notice of a writer who has thus forfeited all legitimate claim to the credence, and even to the forbearance of his readers. There is yet one charge, however, the grounds of which I propose to examine at some length, because it is brought forward with a degree of plausibility, and on a subject too, in which a large portion of the christian community has taken a deep and lively interest. I allude to our alleged *opposition* to Missionary and Bible Societies.

That the Quakers are opposed to any means likely to advance, in their view, the Redeemer's kingdom in the earth, is a charge not less groudless than absurd. That they are enemies to *gospel* missions, and the *proper* distribution of Bibles and other suitable religious books, is sufficiently contradicted by their own efforts in that way from their first origin as a Society. That they have made any opposition in a *collective capacity*, to Missionary and Bible Societies as they are at present constituted, is also a charge equally destitute of foundation. But it is a fact and one which I feel no *reluctance* publicly to *avow*, that the Quakers in an *individual capacity*, have very generally declined to associate with, and some members of that Society have publicly opposed these enterprises. The reasons, principally, which have influenced their determination herein, I would assign as follows:

1. *These undertakings have their origin from the natural will and wisdom of the Creature.*

2. *They are conducted by a spuriously ordained, man-made ministry.*

3. *This ministry is also a hireling ministry.*

Now, whilst Quakerism exists, these three objections must in my view, be insuperable bars to a *union of effort*, in the propagation of the gospel of Jesus Christ, in any part of the world:

nor can any individual of this society, associate in any religious concern of this kind, with *any one who upholds an educated hireling ministry*, without a *violation* of his *principles* as a Quaker. In these *free remarks*, I wish not to be understood as condemning all who are engaged in missionary concerns. I believe there are many, who are active both in bestowing charitable donations, and in missionary labours abroad, who are not less sincere than disinterested in their motives. But sincerity and disinterestedness are not the *touchstones of truth and error*. I also believe that some partial good may be effected by these efforts; yet this by no means proves, that these widely extended schemes will finally result in the advancement of the Redeemer's kingdom, or in the *general* good of mankind. But, in order to bring this question fairly before the reader, I will have recourse to *facts*.

There has never been a people since the first rise of christianity, so conspicuous for their grand efforts in the cause of missions as the order of the Jesuits. Our moderns cannot compete with the followers of the fanatical, but ambitious Loyola, in any of the grand *pre-requisites* for the evangelization of the heathen. They possessed in the seventeenth century no less than six thousand *colleges*, one hundred and fifty *seminaries*, and two hundred *missions!* Hence *in learning, in indefatigable zeal, pious frauds, and in "holy cunning;"* even your minister himself, who it seems, would "*circumcise a Jew to ingratiate himself into favour*," and win him over to the Calvinistic faith, must yield the palm to the famous order of the Jesuits.

Having "studied theology," and being amply furnished with that grand *sine qua non*—money, these "pious, intelligent, enterprising ministers," spread themselves over the eastern world, made an immense number of proselytes; and, agreeably to the plan of the *inimitable and orthodox Lyman Beecher*, formed "an extensive combination of institutions, religious, civil, and literary," by "establishing schools, and colleges, and academies, and habits of homogeneous influence." What has been the result of all these labours? I need not enter into a detail of the well known, yet terrible catastrophe. Planned and conducted agreeably to the dictates of *human wisdom*, these schemes had a sandy, unstable basis. A spirit of pride and ambition grew with the growth and strengthened with the strength of these *Babel-builders;* until at length, confiding in their numbers and influence, they insulted, in Japan, a prince of the empire, and for this offence, they, with their numerous converts, were all cut off with the sword! In China they set

about devising schemes to overturn the government, which, being discovered, produced their immediate expulsion, and no christian missionary, I believe, has since been permitted to enter the empire.

The Jesuits also proselyted thousands in Ceylon, Hindostan, and other parts of the East, and splendid churches were erected in these countries. What is the result? After hundreds of missionaries had been employed, vast sums of money expended in erecting magnificent places for worship, and the most animating accounts of success amongst the heathens had been, from time to time, transmitted to the *Holy See*, to use the language of one of our own missionaries, "the zeal which originated these missions, apparently vanished," the most of their converts *reverted back again to heathenism*, and their splendid churches being visited by them no more, several of the missionaries who now go there from the protestant countries, are beginning to repair and occupy them again.

The Jesuits extended their operations to this continent, and we have the following account of these from senator Benton, who, in speaking to a motion made in the senate, in relation to some lands granted to the United Brethren, said:

"He believed great abuses had been committed on public and private charity, in the name of humanity to Indians, and he could hold it but little short of an abuse to attempt at this day, with the experience of three hundred years before our eyes, to raise money from the weak and credulous for the purpose of converting the Indians. He said he would go back two hundred years for the sake of a single example. Canada was then just discovered—the French held it—Henry IV. was on the throne, and the Jesuit, father Cotton, was his confessor. This Jesuit conceived the design of converting the Canada Indians, and the first question with him (as with you) was to raise the *ways and means*. Man," said the senator, "is an excitable animal, and *woman* still more so; and above all, a French man and a French woman. The Jesuit knew this, so he addressed himself to the ladies of the court and of the city of Paris. The effect was electric. High and low rushed into the project. Enemies in every thing else united in this.—The gazettes of the day were spangled over with the names and titles of female patronesses of missions. Money, clothes, and valuable effects flowed in upon the Jesuit. Young ladies were even sent to Canada to nurse the sick christian Indians. To *repay* so much liberality, the Jesuit missionaries sent back the most wonderful accounts of their success. According to their reports, the six nations, and divers other na-

tions were converted. The *zeal* of the *ladies* rose to *phrenzy*, and father Cotton had to *moderate it*. The French Calvinists *insisted* all the while that the Jesuits were doing *no* good to the *Indians*, but acquiring much power and riches for *themselves*, for which they were, *of course*, stigmatized as *the enemies of the Indians*. On which side the better reason was, might be guessed at from the fact, that when the English government succeeded to the sovereignty of the Canadas, they found the Jesuits in possession of very *few converts*, and in the enjoyment of very large revenues; no less than 44,000 dollars per annum, which went to the British crown upon the extinction of the order some years ago; *and there ended the charities of Parisian ladies in favor of converting American Indians.*"

"But," continues the senator, "it was not father Cotton and the ladies only, who had tried this business and failed in it. All the kings of France, from the discovery of Canada in 1600, to the cession of that province and Louisiana in 1763, had made the same experiment, with the same *wonderful success* in the *beginning*, and the same *miserable result in the end*. In the reigns of these kings, the missionaries covered the valley of the Mississippi, and carried their adventurous zeal to the shores of lake Superior and Winipec, and to the banks of the Saskatchiwine river, every where converting nations, and building chapels, and bringing to their altars innumerable worshippers of the only true and living God! and yet what is the present fruit of all this labour? If a traveller on the banks of the Mississippi should inquire for the monuments of that time, and of that work, he might be pointed to the walls of a fallen down house in the village of Kaskaskia, and told '*that was the Jesuit's college.*' He might be pointed to a stream of water below St. Louis, called *la riviere des pères*, (river of the fathers,) and to another above, called *la riviere des moines*, (river of the monks,) and informed that these walls and these names, are the only vestiges which now remain of all the labors of that powerful order, in this magnificent valley."

The senator pointed to Lake Superior, and said "It was the same thing there. The scite of the chapel which contained eight hundred worshippers in the time of Charlevoix, was now unknown. Nay more; the knowledge of the *fact* that missionaries had ever been there, was itself in danger of being lost. He had the authority of sir Alexander M'Kenzie for asserting, that this knowledge, even thirty years ago, was confined to the stream of tradition, and to the memory of some superannuated old men. If such had been the fruit of missions,

patronized by such men as Henry IV., and the Duke of Sully, Louis XIII., and cardinal Richlieu; Louis XIV., and the great Colbert, led by an order, who, for energy and devotion, have been styled the Janisaries of the Papal throne; he for one," said the senator, "was ready to despair of any great success from our empty pockets and discordant forces."

Such is an outline of the history and results of the labours of the Jesuits to give christianity to the heathen nations. From this source we draw an ample fund of experience; a degree of evidence, which ought to put to rest all *human* speculations on this subject. An evidence that God has not chosen such instruments to promote his cause in the earth; to these he "giveth not his glory," neither his "praise to graven images."

Now the basis upon which rests the modern missionary superstructure, is, essentially, the same. Colleges, and academies, and seminaries, and the study of a dry, dull, and barren theology, are now, as then, the great *pre-requisites*. The same man made ministry; and pursuing alike, the counsels of their own carnal wills, and creaturely conceptions, the declaration of the Most High to the false prophets of old, is equally applicable to both cases: "Therefore, behold I am against the prophets, saith the Lord, *that steal my words*, every one from his neighbour; that use their tongues and say, '*he saith;*' that prophesy false dreams saith the Lord, and do tell them, and cause my people to err, by *their lies*, and by their lightness; *yet I sent them not, nor commanded them; therefore they shall not profit this people at all*, saith the Lord."

I now ask the reader's attention to some *facts* which have *leeked out*, in relation to our modern missions in foreign countries.

1. "The American board of commissioners for foreign missions was instituted in June, 1810, and incorporated June 20th, 1812. In ten years there has been paid from the treasury of the board, the sum of 201,600 dollars. In these ten years, there have been received under the patronage and direction of the board, as *missionaries* and *assistants*, sixty-two men and forty-eight women—in all, 110. Eighty-eight are now in the fields respectively assigned them, or on their way to them. Of these, twenty-six *are ordained ministers of the gospel*, educated, the most of them, in *literary and theological seminaries* of the first order in our country." Missionary Herald, 1821.

The committee of the board, in their last annual report, say, "*Of the effects and fruits actually produced, it is yet time to expect but little, and to say but little.*" Such is the account after

ten years operation, the employment of one hundred and ten workmen, and the expenditure of above 200,000 dollars! Such a report, coming too from such a quarter, speaks volumes on this subject. The Jesuits *repaid* the *Parisian ladies* with the most *flattering* accounts. But this board, although their caterers are so vociferous in urging our *American ladies* to rise *early* and sit up *late*, and "whirl the wheel" to make money for them, comfort them only with a doubtful and distant prospect.

2. The mission at Rangoon in the Birman empire, has continued about twelve years. Five missionaries have been stationed here, where many have gone from this country, and not less than fifty or sixty thousand dollars expended—three thousand sent from this country at one time. *During this period of twelve years, thirteen natives only have been baptized.* This fact is stated on the *authority of the missionaries themselves.* The missionaries have lately been expelled from this station by order of the emperor.

3. Speaking of the want of success amongst the natives in Calcutta, *Lawson,* an English Baptist missionary, writes:

"We together with our fellow labourers are casting in the seed, but we perceive no effects. We call to repentance, but none seems to obey the call. The natives collect in numbers to hear the word of God proclaimed. They listen sometimes attentively; sometimes they nod assent to what we say, and some appear cordially to approve; at other times they ridicule or oppose with virulence: but the service concludes, and the people disperse again, and all seems forgotten. *This state of things has now continued for two or three years, and no fruits appear.*"

4. The Missionary Society in England have erected at a *vast expense* a *splendid* establishment at Serampore, and have embellished it with all the resources of art, such as costly buildings, elegant gardens, &c. This property has already become a bone of contention with the *apostles of the cross* stationed there, as appears by the following extract of a letter from a Baptist missionary now in India:

"The missionaries (at Serampore) began in a way which *human frailty* could not long *sustain.* What is now the result!! It is on my mind, and should I be fearful of exposing, what, in official letters has been declared to all the junior brethren? That the *triumvirate* at Serampore, have by a solemn act, pronounced themselves *henceforth disconnected from, and independent of the society in England.* All the junior missionaries sent out by the society, they have cut off, and by a law (from whence obtained unknown) declared the premises at Serampore *to be*

their own exclusive property. They reserve to themselves the *right of appointing successors.* It is well known that the premises as well as themselves, have been considered as the society's property. By their industry they have built up the place, *beautified and enriched it.* It is now too tempting a spectacle to be viewed, *as not their own.* In this very act you see the *error* in the *original plan.* It is not justified; it excites *general disgust:* it is a mystery insolvable by many, but the *Jesuitism long practised,* has nearly as long been penetrated by a few discerners, and now the chapter needs no index nor comment. Oh for plain simplicity in such matters! Men should not trust too much to fellow men, on either side. A society in England or America *is in the dark.* Things in India are, and must necessarily be, *different from their views.* From time to time all the juniors have been by *affectionate words* and gentle *pressures,* squeezed out from taking or acting any part at Serampore, very much to the disappointment of first views." "The brethren at Serampore by their recent declarations, have greatly grieved all the younger brethren, *that they should so have disgraced themselves.*"

Behold the seeds of dissention already scattered among these *selected, disinterested, unambitious,* few! and what about? A little piece of worldly property. Such are the men who have been sent out to teach the heathen "to keep himself unspotted from the world; to furnish him with *the first examples of Christian walking;* to say to him in the strong language of conduct, as an apostle to the heathen did formerly, "*follow me as I follow Christ!*" But let us pursue this inquiry further, and examine how missionary matters are managed at Serampore, the focus wherein are concentrated the hopes of so large a portion of the christian world.

5. Harriet Newell, wife of one of the Missionaries, on her arrival at Serampore, gives the following account:

"This is the most delightful place I ever saw. Here the Missionaries *enjoy all the comforts of life.* The mission house consists of four large, commodious stone buildings, Dr. Carey's, Dr. Marshman's, Mr. Ward's, and the common house. Imagine to yourself a large stone house, with six lofty, spacious keeping and lodging rooms, with the same number of unimproved rooms below; such is the building. *Dr. Carey's house appeared like a palace to us.*—Dr. Carey is now *advanced to a state of honour, with six thousand dollars per annum.* We accepted an invitation to visit the mission family at Serampore. *Here peace and plenty dwell,* and we *almost forget* that we are in a land of pagan darkness. *The garden is larger and much more*

elegant than any I ever saw in America." "Dr. Carey has a *large number* of Hindoo servants."

From this account the reader will perceive much superfluous expenditure, in erecting "palaces" and constructing "elegant gardens," to feed the "lust of the eye" and the "pride of life," of the professed *apostles* of that Saviour, who was made an *example*, that we might *follow his steps:* and who was "meek and low," "and had not where to lay his head." Every sensible mind, I think, must lament this great departure from the Christian simplicity of the *ancient* apostles to the *Gentiles*, and its corrupting effects upon the simple natives of Hindostan.

6. "Mr. and Mrs. Marshman," says H. Newell, "have large schools *of English and half English children*—about eighty in each school:—Mrs. M. has a lovely school of *English* young ladies, where they are instructed in *embroidery, working muslin*, and various other things. There is a charity school close by Dr. Carey's, in Calcutta, supported by subscription, managed by the Baptist Missionaries, consisting of about *one hundred Portuguese children.*"

Much has been said here about the great advantage arising to heathen children from these schools, and societies have been formed in this country, and many parents have constituted their children members of them, contributing each from half a cent to a cent a week, to aid in this highly interesting concern. Now, after all this, these contributors must feel no little chagrin and disappointment, not to be able to find, by Harriet Newell's statement, one single Hindoo child in these institutions!! In the place of a charity school for heathen children, here is a boarding school for the benefit of the progeny of wealthy Englishmen, and it is stated that Marshman's wife has made by her school in a few years the enormous sum of twenty thousand pounds sterling! Added to this, we find these Missionaries or their assistants employed in teaching the arts of embroidery and working on muslin. Thus, in the place of christianizing the heathen, here is a manufactory of articles of *luxury*, to pamper pride and vanity!

7. One of the Missionaries writes, that "a native brother and his family may live *comfortably* for *sixty five* dollars a year, but a Missionary with *a thousand* dollars a year will often find himself *straightened!* In order that the reader may comprehend the cause of this astonishing difference in expense, I present the following account of their mode of living, transmitted by one of the Missionaries.

"There were on the table to day," says he, "a loin of veal roasted, a joint of mutton, a kids-head pie, a piece of smoked

flitch, a piece of roasted pork, a boiled fowl, a hash and a curry, pea-soup, potatoes, pickled limes, purified water, claret, brandy and Madeira wines for drink: for *dessert*, a peach pie, an almond pudding, ripe mangoes, plantains, and a sort of plum with preserves."

We have heard much of the severe labours and privations of the Missionaries in India, but when we read the above authentic accounts of the "palaces" they inhabit, their "elegant gardens," and the LUXURY of their tables, it gives a very different face to the whole affair. The impressions hereby made on the minds of the natives cannot but be hostile to the christian system. Their own priests live on one meal of *rice* per day; and the expense of their keep is but sixty dollars or less per annum, whilst one thousand dollars is *barely sufficient* for one of our *self-denying* Missionaries!! This statement, with Dr. Carey's salary of six thousand dollars a year, reminds us of what passed between captain Riley, and a Spanish Missionary in the Moorish dominions.

"This Padre," says Riley, "told me that he had lived in Barbary for ten years, four of which he had spent at Mogadore, three at Rabat, and three here, (*Laresh*) secluded from the civilized world; that the court of Spain allowed a large premium to those Padres or fathers of good character, to be approved by the archbishop, who are willing to spend ten years in *Barbary*, as missionaries, and a stipend of three thousand dollars a year for the remainder of their lives. I asked him of what use he could be in Barbary, to the cause of christianity, since he dare not even attempt to convert a Moor or an Arab, or mention the name of the Saviour as one of the God-head, to either, or even to a Jew? '*None at all*,' said he, 'but still we bear the name of missionaries *at home* to *convert* the heathen: our allowance of *money* is *ample*; we live *well*, as you see, (he was indeed fat and in fine order) laugh at the *folly* of our countrymen, and enjoy the present as well as we can. When these ten years expire, we get leave to return to our country, where we are received as *patterns of piety*, that have rendered *vast services* to the christian world; every respectable house is open to receive us; our company is much sought after; our yearly salary of three thousand dollars affords us many gratifications; and for this ten years spent in such *privations and severe gospel labours*, we are allowed *absolution* for the remainder of our lives.'" Riley's Narat. p. 507.

8. One of the missionaries (Ward) from Serampore, has lately visited this country on a *begging expedition;* preparatory to which he issued a *circular*, in which he made a ranting, highly

coloured appeal "to all that is *christian* in the United States," to aid him with their *money*, in the institution and support of a college to teach *Latin* and *Greek* to the "native evangelists." Now to christianize the world, the Jesuits had, as before mentioned, no less than six hundred of such establishments, all of which were, not a great many years since, "in the full tide of *unsuccessful* experiment." Where are they now? What good have they done? Afflavit Deus et dissipatui: the wisdom of man is foolishness with God. He hath swept them with the besom of destruction, without one trace being left of their benefit to the heathen world! Still this one college at Serampore is to evangelize Hindostan!! And in defiance of reason and experience, the "holy cunning" of this missionary has added ten thousand dollars to his funds! Never was there a greater abuse committed upon charity. But this *Jesuitical* scheme, like the *English* boarding school, may serve to enrich the "triumvirate," at the expense of our credulous citizens.

9. In no place have missionary labours been so successful in *proselyting* the native heathen as at the Society Islands in the Pacific ocean. The inhabitants had, however, burnt their idols *before any missionary had arrived among them.* One of the missionaries writes that they had opened a *singing school*, and adds: "our singing, aided by the *bass viol*, on which G. P. Tamoree played, *was pleasing to the natives*, and will probably have a *salutary* influence in *winning* them to approve and to engage in *christian* worship." Here is displayed the genuine Jesuitical mode of proselyting. These people are to be *allured, enticed* into religion—*repentance* and the *new birth* is to be effected by the sound of instrumental music; the *pangs* of regeneration promoted by the *pleasures of sense!!* In the missionary labours of our Lord and the apostles, no *precept is furnished* for the use of musical instruments, nor the opening of *singing schools.* Converts made through such a *medium*, will, like those of the Jesuits, have the form only, but must remain strangers to the power of christianity.

These simple children of nature, having no *money* to give the missionaries, they have begun to fleece them of their produce, *oil, pigs, and arrow root.* Thus, a missionary writes, that at a meeting in the "Royal Mission Chapel, the natives were *urged* to forward their intended subscriptions of oil:"—and again, "the whole of the oil collected here was on board, and messengers were sent to different parts to *urge the natives* to forward the oil in their possession:—again, at another meeting, it is stated: "Tati stood up and *exhorted* the members of the society to bring in their subscriptions immediately." Thus at

every meeting the *quid pro quo* is a grand and primary object of *concern*, and oil, and pigs, and arrow root, are already as closely associated with religious worship in those islands, as dollars and cents are in the United States!!

10. There are at Calcutta and Serampore fourteen missionaries. One of these writes from Calcutta: "We have to lament that the work of conversion does not keep pace *with the increase of ministers.*" This is not a *new fact:* ecclesiastical and civil history warrant the assertion, that the *decrease* of pure religion has been, in general, in a direct ratio to the *increase* of an educated ministry. On this point Mosheim says: "We see from the conversion of a great part of mankind to the gospel by the ministry of *weak and illiterate men*, the progress of christianity is not to be attributed to *human means*, but to a *divine power.*" Vol. i. page 114.

Now the means which you use to prepare men for this work, such as the teaching them the dead languages, the study of a fruitless, barren theology, and the laying on of hands, are altogether *human;* they all stand in the will and wisdom of man, which, on the authority of Scripture testimony, and the experience of all ages, *can never promote the righteousness of God.*

11. One of the missionaries, in speaking of the church in the East Indies, says: "In consequence of the removal of his majesty's eighty-fourth regiment, our numbers have been almost all taken away from us." Here we have a *Christian* church composed of men who follow war as a trade, and who are actively engaged for a shilling a day, or less, in taking away the *lives* of the *natives!* How many thousands and tens of thousands of them have been slain by *Christian* hands! Their blood, shed by the *professed* followers of Jesus, has enriched the plains of Hindostan! Let Andover, and Princeton, and all your other seminaries, pour forth their hosts; to their united labours add those of their departed brethren, the followers of *Loyola;* sum up the fruits of past, present, and future zeal, and the whole number turned from the worship of Brahma, will not amount to one tenth of that which has fallen beneath the swords of *Christian* armies!!! Yet you are advocates for war. (Vid. Conf. of Faith.) Here your ministers are heard pouring forth their prayers to the *Christian's* God for success in battle:—for the destruction of the native heathens; there your missionaries are urging them to come and worship at his altars!! Are you serious? Do you expect thus to convert the heathen to your religion? Ought not the poor Hindoo to quake with horror at the *Christian's* God? At the name of that deity, who thus sends his professed worshippers to *execute his decrees* for their destruc-

tion? Can a greater inconsistency be conceived?—Whilst the earth is reeking with the blood of heathens, shed by the *pretended followers* of Christ, you are preaching to them, this same Christ as their only Redeemer—that he died for them, and shed his blood for their salvation!!!

This is not the picture of a heated imagination, but a *plain tale* sustained by facts and fair induction: and when we shift the scenes from the eastern to this western world, it is but to witness another tragedy, and to feel alike the annihilation of all rational hope of benefit from your missionary labours among the aborigines of our country.

When your brethren in profession, the "Pilgrims," flying from their persecutors, sought an asylum in New England, they came as *fighting* Christians. They built forts and pallisadoes; and adopted and practised on the system that *every* man should be a *soldier*. The poor natives observing these hostile movements, prepared to defend themselves, and a war of extermination succeeded. The Indians, according to their savage customs, treated their prisoners with great cruelty. The "Pilgrims" in this respect were not far behind them. They beheaded their sachems, killed the male captives, and made slaves of the women and children. From this period down to *Jackson's war of extermination*, the blood of the natives scarcely has had time to dry on the swords of *Christians*, when new murders have stained them afresh. The *Christian* historians have charged all this to the account of savage perfidy and barbarity; but Indian tradition with more truth, to *Christian* avarice and cupidity. The untutored aborigines have no pen to record their tale, but there is one highly important historical record which speaks volumes in their praise; one which our *fighting Christians never cite*.

Penn and his brethren, escaping, like your "Pilgrims" from the persecution of an "educated ministry," landed on the shores of the Delaware among the same "savage, perfidious barbarians." But they presented to these heathens a very different front. They had neither swords nor guns, nor pallisadoes, nor forts, nor ammunition, nor sentinels, nor soldiers: but they adopted and practised the maxim, that "every man should be," not a *soldier*, but "a *Christian!*" Both their language and their conduct spoke peace to the natives. They openly avowed the doctrine of Christ, that all war was unlawful, and retaliation no tenet of the Gospel. What was the result of this truly Christian policy? "The wolf dwelt in *peace* with the lamb," and the "leopard with the kid"—"the cow and the bear *fed* together," "and the lion *ate* straw like the ox!"

In short, *no Quaker* who settled on the lands purchased by William Penn, was ever attacked by the Indians.* The treaty made between Penn and these *savages*, "was the only treaty," says a French writer, "that was ever made without the *sanction* of an *oath*, and the only one *that never was broken!!*" The name of Penn is still had in honour among the Delaware Indians, and they have more confidence in his brethren, than in any other people upon earth.

Such is the result of an experiment, of which the world has made so little account, because it stands in opposition to its maxims, its policy, and its practice: "destroys the wisdom of the wise, and brings to naught the understanding of the prudent."

Let us now inquire how far the labours of your missionaries are likely to be useful to the Indians, under the recollection of the wrongs which they have suffered; for, although they have no historian to hand them down, yet the stream of tradition will transmit their tale of woes, suffered from the *Christians*, to their remotest posterity.

1. On a debate in the senate of the United States, on the subject of a grant of twelve thousand acres of land, made by Congress, Anno. 1796, to the society of United Brethren for propagating the Gospel among the heathen, Brown, of Ohio, stated that "owing to massacre, wars and dispersion, together with the vices usually attending a degraded community, the Indians in that region, under the special protection of the brethren, have dwindled to a few families, comprehending in all, perhaps twenty individuals, inhabiting a wretched hamlet called Goshen, on the Tuscarawas branch of the Muskingum, exhibiting an appearance of *squalid wretchedness*. They show no symptoms of mental improvement, but on the contrary, many marks of their degradation appear in their idleness, want, and habits of intoxication among the men. The ostensible object of the missions in which Mr. *Heckewelder* spent above forty years, has *totally failed*."†

2. Extract of a letter written by general James Wilkinson to Owen Biddle, Philadelphia, dated Pittsburg, Dec. 24, 1797:

"My late intercourse with various tribes of Indians from this neighbourhood to Lake Superior, convince me that the

* No Quaker, *known to be such*, was ever molested. "The Indians shot him who had the gun," says Story in his Journal, "and when they knew the young man they killed was a Quaker, they seemed sorry for it, *but blamed him for carrying a gun.* For they knew the Quakers would not fight, or do them any harm, and therefore by *carrying a gun*, they took him for an *enemy*."—This instance, which was in after times, confirms still more strongly all that has been said on this subject. Clarkson's Portraiture, vol. iji. p. 86.

† Franklin Gazette.

corruptions of the savages are derived from those who *style themselves Christians*, because the further removed from communication with the white people, the more honest, temperate, and industrious I have found them. The experiments heretofore made to reform the Indian character, *have not been well adapted to the object.* Our missionaries have, in general, been narrow minded, ignorant, idle, or interested, and have paid more regard to *forms* than *principles.* The education of individuals at our schools, have served only to *disgrace* us, as those individuals have generally turned out *the most profligate of the nation to which they belonged.*"

3. The following are extracts from the speeches of the famous Seneca chief *Red Jacket:*

"*Brother*—We listened to the talk you delivered to us from the council of *Black coats* in New York—in making up our minds, *we have looked back and remembered what has been done in our days, and what our fathers have told us was done in old times.*

"*Brother*—Great numbers of *Black coats* have been among the Indians, and with sweet voices and smiling faces, have offered to teach them the religion of the white people. Our brethren in the East listened to them, turned from the religion of their fathers, and took up the religion of the white people. What good has it done? Are they more happy and more friendly one to another than we are? No, brother, they are a divided people—we are united—they quarrel about religion—we live in love and friendship—they drink strong waters—have learnt how to cheat, and practice all the vices of the white people, which disgrace Indians, without imitating the virtues of the white people. *Brother*—If you are our well-wisher, *keep away and do not disturb us.*"

"*Brother*—We do not worship the Great Spirit as the white people do. But we believe the *forms* of worship are indifferent to the Great Spirit; it is the homage of a sincere heart that pleases him, and we worship him in this manner."

In another speech, this shrewd, penetrating chief says:

"*Brother*—Our eyes are open that we see clearly—you say there is but one way to worship the Great Spirit. If there be but one religion, why do you white people differ so much about it? Why not all agreed, as you can all read the book?

"*Brother*—We have been told that you have been preaching to the white people in this place: these people are our neighbours; we are acquainted with them; we will wait a little while, and see what effect your preaching has upon them If we find it does them good, makes them *honest*, and *less disposed*

to cheat Indians, we will then consider again of what you have said."

The following extract of a letter from this chief, through captain Parish, to governor Clinton, and by him transmitted to the legislature, will throw additional light on this subject.

"The first object to which he would call the attention of the governor, is the depredations that are daily committed by the white people, upon the most valuable timber on our Reservations. This has been a subject of complaint with us for many years; but now, and particularly at this season of the year, it has become an alarming evil, and calls for the immediate interposition of the governor in our behalf.

"Our next subject of complaint is the frequent thefts of our horses and cattle by the white people, and their habit of taking and using them whenever they please, and without our leave. These are evils which seem to increase upon us, with the increase of our white neighbours, and call loudly for redress.

"Another evil arising from the pressure of the whites upon us, and our unavoidable communications with them, is the frequency with which our chiefs and warriors, and Indians are thrown into Jail, and that too, for the most trifling causes.—In our hunting and fishing too we are greatly interrupted by the whites: our venison is stolen from the trees—our hunting camps fired into, and we have been warned that we shall no longer be permitted to pursue the deer in these forests, which were so lately all our own. But another thing recommended to us has created great confusion among us, and is making us a quarrelsome and divided people, and that is the introduction of preachers into our nation. These black coats contrive to get the consent of some of the Indians to preach among us, and whenever this is the case, confusion and disorder are sure to follow, and the encroachments of the whites upon our lands are the invariable consequences. The governor must not think hard of me for speaking thus of the preachers. I have observed their progress, and when I look back to see what has taken place of old, I perceive that whenever they came among the Indians, they were the forerunners of their dispersion: that they always excited enmities and quarrels among them; that they introduced the white people on their lands, by whom they were robbed and plundered of their property, and that the Indians were sure to dwindle and decrease, and be driven back, in proportion to the number of preachers that came among them.—Besides, we have been threatened by Mr. Hyde (one of your missionaries from New York) who came among us as a school master, and a teacher of our children, but has now become a

black coat, and refuses to teach them any more,—that unless we listen to his preaching, and become Christians, we will be turned off our lands. We shall never be at peace while he is among us. There are now eleven white families living on our Reservation at Buffalo; this is wrong and ought not to be permitted. The great source of all our grievances is that the white men are among us. Let them be removed and we will be happy and contented among ourselves."—"We now cry to the governor for help, and hope that he will attend to our complaints, and speedily give us redress."

Shortly after this letter became public, there appeared in the *Presbyterian Magazine* under the head of "Indian Affairs," the following remarks:

The author in alluding to the aid given by the President and Col. M'Kinney to the cause of missions, says: "We tender the President and Col. M'Kinney our hearty thanks, and in so doing are confident that we express the gratitude, not only of the different Presbyterian churches with their fifteen hundred ministers in the United States, but of all the Christian congregations in our land. We have heard but one dissenting voice indeed from any quarter, and that has just sounded forth from *Red Jacket*, one of the Seneca chiefs in the state of New York. We strongly suspect, however, that Red Jacket has been prompted by some enemy of Christianity, and that some insidious infidel indited his *letter*, while he professed to act only as an amanuensis; or else that the chief designed to please his governor by following his fashion of attacking the administration of the federal government. At any rate the letter was transmitted to the legislature of New York by governor Clinton, and thus has come before the world; when he might have kept it on the files of state for his own private information or guidance. If Mr. Clinton, who is in our esteem possessed of a powerful mind and influence, would fill the chair of the Union, we would advise him not to wound the feelings of the Christian people of the United States, by giving currency to the pagan philosophy of Red Jacket, that Christianity would be no blessing to the Indians. If this Indian chief writes to inform him, that the President wishes the Senecas to become Christians, through the preaching of the truth, even this his excellency governor Clinton, might have political motives for keeping to himself. There are too many hundreds of Christian ministers in the state of New York, for Mr. Clinton to succeed by a dead set against them, even in the *Red Jacket, and with the bow and arrows of an Indian chief.*"

The Indian chief in this letter complains of the depredations committed by *the whites* upon the timber of his subjects, the Indians; the stealing of their property, and throwing them into jail on trifling occasions. Now these are no small grievances, and might, properly enough, come before the legislature of the state. In forwarding the *letter*, therefore, to that body, the governor acted in conformity to his station, and only discharged a duty required of him by the Constitution of the state. But in doing so, he has, incidentally, made some *exposures* not very palatable to the clergy: and for this, the influence of all your fifteen hundred ministers is threatened, to destroy his political existence!! Such a prostitution of ministerial character—such a degree of priestly arrogance, is without a parallel under our republic! Such is the spirit manifested by men professing to be led by the example, and to teach to others the humbling precepts of a meek and lowly Saviour! Had these men the civil power on their side, it is easy to discern what the fate of those would be, who should fall under their displeasure!

The statement made by Red Jacket in this *letter*, is the same in substance, that he made before in his *speeches;* that it was dictated "by some enemy to Christianity," is therefore an idol fancy. They are statements and conclusions too, which are warranted by all the testimonies which we have advanced, and will be corroborated by all who have any knowledge and penetration in your missionary concerns among the Indians. But it was much easier to issue insulting *threats* against governor Clinton, and to set up the silly, impotent, clerical cry of "infidel" against Red Jacket and his supposed "amanuensis," than to have refuted the charges made in his *letter*. This untutored Indian sees "clearly"—his penetrating eye pierces through the "black coats," and he has the good sense of the country on his side, in believing that they are wholly destitute of the qualifications necessary to reform the character of his people. How much better it had been for your ministers to have profited by his instructions—returned home, and conformed *themselves* in the *first place* to the precepts of the "book;" learned to "walk humbly, love mercy, do justice" to Indians, and then exerted their "moral influence" upon their *white* brethren, whose avarice and cupidity have ever been prompting them to invade the rights and property of these defenceless people.

The question at issue, is not, as the writer in the Magazine would fainly make believe, whether or not Christianity would be a blessing to the Indians? No one doubts this: but whether your theologically edueated ministers are instruments

rightly prepared for diffusing it among them, and whether past or present experience furnishes any rational ground for hope, that they will succeed in it? I might, if it were necessary, add many facts and authorities in addition to those already advanced, to prove the negative of these questions; but I deem it needless. Before I dismiss the subject, however, I will draw the attention of the reader to two other queries: Why do these men manifest so much acerbity and unbecoming virulence towards those who will not unite with them in their schemes? And why are they induced to pursue them with a zeal so unremitting, and under auspices so unfavorable, and with such an overwhelming mass of experience against them?

The following extracts from a pamphlet on Missions by John Taylor, an aged Baptist minister, will throw some light on this subject:

"About eight or ten years past," says the author, "and previous to any Baptist Missionary Society in Kentucky, two young men by the names of Mills and Schermerhorn, being on a missionary tour, from the *Presbyterian* board of missions in the *East*, by their direction were to travel through the states of Ohio, Kentucky, Tennessee, the Natchez settlements, and New Orleans, and then return to the board who sent them, make a report, by a faithful journal, of all the Missionary and Bible Societies they had formed, all the money they had collected, their success in preaching, &c. They were at my house about one day and night. They gave me a full history of the ordination and mission of Messrs. Judson and Rice, *and the mighty effect it had on the people of New England;* and particularly this *good effect*, that many poor ministers could scarcely get their bread before, but by *stirring up the people in the mission cause, and getting them in the habit of giving their money, it was now cheerfully communicated by thousands, so that ministers who staid at home, were now richly supplied.* They assured me, if I would only stir up the people to *missions and Bible Society matters*, I should find a great change in *money affairs in favour of the preachers;* urging by questions like this: do you not know that when the *springs are once opened, they will always run?* Only, said they, get the people in the *habit* of giving their *money* for *any* religious use, and they will continue to appropriate for *all* sacred purposes!"

"The very many modes and artful measures of those great men (missionaries) to get money, are disgustful to common modesty. They begin with Missionary Societies. Then they create a great board of different officers, and then select the most vigorous and artful agent they can find, to create more

societies of different grades, as Female Societies, Cent Societies, Mite Societies, Children Societies, and even Negro Societies, both free and bond, besides the sale of books of various kinds, and in some instances the sale of images. Every missionary in a foreign country, is authorised to follow all these arts, as well as common begging, to get money, so that no set of men ever yet seen on the earth, manifest a greater thirst by these various modes of peddling to get money.—Their shameful cravings are insatiable. How very different are the characters of these men from the ancient missionaries of the cross of Christ; for they went forth, taking nothing from the Gentiles."

"In Missouri," continues the writer, "the missionaries pursue all the shameful measures to get money which they adopt in other countries, though a new frontier country, many of the people poor, and all of them straightened for necessaries. Their shameful trade of begging disgusts the people wherever they go. They will beg for money for the interests of the mission—to print the "*Luminary*,"—to build and finish their fine meeting house, when half the churches in the country have no house of any sort to worship God in. They will beg for money to educate young men in Dr. Staughton's Theological School, to make more missionaries. They will beg for supplies in their own families, both in food and furniture; in short, their whole trade is begging."

The author above quoted, from his station, (a minister) had a good opportunity of knowing the real character of many of the missionaries. He relates several anecdotes of some of the leading men among them, which places their passion for filthy lucre, fame, or power, in a strong point of view. This is, however, no new thing. A volume of facts might be selected from history, illustrating the mercenary character of a hireling priesthood in every age. One occurs to me which I will mention. In Virginia, previous to the revolution, the Baptists and Quakers who came into that state to preach the gospel, were cruelly persecuted by the Episcopalians. Now at this time there was a law of the state, granting to the latter an annual stipend of sixteen thousand pounds sterling in tobacco. This law was afterwards repealed; and what followed? These zealous defenders of orthodoxy deserted their churches, and left the ark of *their* God in the hands of the *Philistines!!*

Now, the zeal manifested by your ministers, according to the ingenuous confession of Mills and Schermerhorn, rests much on the same foundation as that of the orthodox clergy of Virginia. "Only stir up the people to Mission and Bible Society matters,"

say these missionaries, "and there will be a great change in *money matters* in favour of the preachers at home." "The mission of Judson and Rice had a "mighty effect on the people of New England," money is "now communicated by thousands." The people are "brought into the habit of giving their money." "The springs once opened will always run for *all* sacred purposes"—and "preachers at home" will be "richly supplied." Here we have a clue by which to comprehend the overflowing zeal—the rage manifested by these men, against all who are averse from their schemes. Thus your minister fears that the influence of the Quakers will tend to *dry up* those *precious* "*springs*" which are now running so freely; his indignation is thereby kindled—even those *eternal decrees*, which he stands pledged to maintain, are but a secondary consideration, and filled with ire, he exclaims: "The perdition of the heathen lies not on God, but on your Society and the other enemies of missions. God is unwilling, but you are willing the heathen should perish. You—you withhold from him the means of salvation, and *doom* the heathen to destruction!!" Repository, vol ii. No. 1.

"The genuine spirit of missions is the true spirit of the gospel," say the committee of the American board. "It was the spirit of missions," echoes your minister, "that brought a Saviour into our world." This position I freely grant; but let us compare this "true spirit of the gospel" with the *spirit* of *modern* missions.

1. Christ in sending forth his disciples commanded them to take neither purse, nor scrip: but

To prepare, to equip, and to land each missionary, in our day, costs the British (and no doubt the American) public six hundred pounds, or two thousand six hundred and sixty-six dollars, and from one thousand to six thousand dollars per annum, afterwards. Vid. Ch. Repos. vol. i. page 165.

2. Christ commanded his disciples to *salute no man by the way;* but

Our modern missionaries on the contrary, salute those they meet, with the cry of money! money!

3. Our Lord's missionaries, on returning, reported that they had lacked nothing; but

Our moderns, (take Ward and Rice for examples) report, that they have lacked many things, and their cry is still money! money!

4. The apostles of Jesus declared that even the devils were subject unto them; but

Those in our day, exhibit strong marks, that they are, themselves subject to the demons, Pride, Avarice, and Ambition.

5. The missionaries of our Lord were sent out as "lambs among wolves;" but

Ours appear rather as wolves among lambs, fleecing their flocks, and still crying money! money! whilst their *Christian* brethren, are engaged in slaughtering thousands of those amongst whom they are sent!! Leaving the reader to extend the contrast at his leisure, I proceed to notice, briefly, the subject of

BIBLE SOCIETIES.

These societies are often composed of discordant materials. Professor and profane; faithless and believing; those who read and those who reject the Bible, if they have but *money*, and are willing to *part with it*, are acceptable members. To be handsomely noticed in the papers; to receive votes of thanks; popularity; fame; all have their weight in drawing together these associations. These motives act with peculiar force upon the female portion of the community; and thus your ministers, playing the part of father *Cotton* with the "Parisian ladies," have taken hold of the vanity of the sex, and are using it as an immense engine to promote their own power and influence. All this is too palpable to need illustration. If such combinations, founded on such a basis can advance the Redeemer's kingdom, our moderns may boast of having discovered the secret of reconciling the most glaring contradictions; of accomplishing ends by opposite means; means equally at war with right reason, Scripture, and all former experience.

In order to unite all denominations in this work, the Bibles published by these societies are *without comments*. This is very well in itself. The doctrines of the Christian religion were originally adapted and delivered to the most simple and illiterate. They required no expounders nor interpreters then; neither do they now. The meanest capacity can now, as then, by the grace of God, fully understand and profit by them. All the researches of *human* learning and *human* wisdom, have only tended to "darken council by words without knowledge," to obscure the meaning, and impair the usefulness of these divine productions. But the great objection intended, ostensibly to be removed, by printing this book *without comments*, still *remains*. It is put into the hands of your theologians, to be carried to the heathen, and is thus accompanied by living, or rather speaking commentators, whose interpretations and comments are not less *diverse, confused, and contradictory*, than those which are written.

The Bible was, at one period, wrested by the clergy out of the hands of the people,—to read it was, to an "illiterate head," a capital offence. This, among the many bold strokes of priestcraft, was one of the boldest. It was resorted to under the flimsy pretext of preventing *heresy* and *schism*, (the watch words of the priesthood in every age,) but, in fact, intended to render the people wholly dependent on the clergy for their *religion*, which the latter were thus enabled to deal out to them on their own conditions.

By the irresistible influx of light and knowledge, this species of clerical policy is now exploded; but your theologians, who are never at a loss for expedients, have invented another, which is now in the full tide of successful experiment, and if permitted to go into complete operation, will equally subserve their ambitious views. This scheme has its foundation on the *good* old *Catholic aphorism*, that "*Religion is the last thing that ought to be entrusted to the heads of ignorant men.*" Now if the people can only be brought to believe this, the object of your ministers will be nearly accomplished. A happier thought could not have been conceived; and it ought,* I think, to be engraven upon the escutcheons of every individual of the Levitical tribe, and inscribed in letters of brass upon the doors of every apartment in your theological schools. Now as this principle is likely to spread and become generally acknowledged, we need not be surprised to find the clergy forward in promoting Bible Societies, contrary to their former practice: for by this means their empire will be extended; the people, indeed, will have the Bible, but they are not, under the operation of this principle, to look *there* for their *religion;* "it is the last thing," you say, "that ought to be entrusted *to their illiterate heads:*" and the only difference between Catholicism and Protestantism, is, that our *religion* is transferred for "holy keeping" *from the cloister to the seminary.* This is the grand *Alembic* where it is prepared, and the "poor, pious young men" are the *receivers* and *retailers;* and if we do not choose to pay them well for it, we may go without it, and incur the odium and ignominy attached to heretics and infidels!!

There is but one thing wanting in this splendid scheme to fill up the measure, if that be possible, of ministerial ambition, and that is to bring the *civil power*† into the scheme. This grand

* I am, I think, aware of the danger of this weapon, and especially in treating of a serious subject. But the prophet Elijah resorted to it in a case similar to the one before me; and I can herein adopt the language of Juvenal: "Dificile est fatirum non scribere."

† I shall hereafter prove that the Presbyterians have been endeavouring to effect this object.

desideratum once accomplished, the secular arm once enlisted on your side, and the people will then be *compelled* to pay for preaching, whether good or bad, and on such terms as priestly avarice may choose to impose.

Does not past experience justify the conclusion, that the Bible *in the hands of your theologians*, will be of no benefit, but rather an injury to the heathen? Take a survey of Christendom, and behold the thousand sects by which they have divided and distracted it. Consult ecclesiastical history; read the contentions, strifes, wranglings, persecutions, massacres, and burnings, which had their beginnings, from the moment preaching became a traffic and theology a science! From thirty to fifty millions of souls have first and last been sacrificed, for their opinions only, at the instigation of theological hirelings, *with the Bible in their hands as their death warrant!!* And no one can tell when these horrid scenes would have closed, had not the *civil power*—had not those "illiterate heads" who are "not to be entrusted with religion," stept in between these Right Reverend gentlemen, and thus stopt them from cutting each others throats!!!

Abstract the labours of Peter, and John, and Luke, and Matthew, and Paul, who, although a theologian, laid it all aside, esteeming "it as dross and dung," and other disinterested worthies, down to the present day, whose illiterate heads, like those of the disciples, were strangers to your theology; abstract the labours of such men as these, and what have we left? A mass of lumber made up of discordant creeds and catechisms, and divinty; and all well supported by an ample *practical* commentary which the reader will find in the "*Book of Martyrs.*"

What the gospel will effect among the heathens, *under the spurious garb of unavailing rights and ceremonies*, has already been tried on an extensive scale, as I have shown, by the Catholics. The gods of the east bowed down for a time, but it was only to *rise again with renewed vigor*. Why repeat the hopeless experiment? Has the shedding of rivers of their blood, by the professors of Christianity, opened the way for its introduction? Or do you argue that the religion your ministers now offer them is the *true*, whilst that of the Catholics was the *false* religion? I answer, they are *essentially* the same. What difference to the heathen, whether the *Eucharist* be presented to him under the notion of a *con* or a *trans*-substantiation? Whether his ablutions be performed in the *sacred* waters of his own native streams, or under the *consecrated forms* of Catholic or Protestant administration? In short, whether his *religion* be meted out to him from the Cloister or the Seminary? The re-

sult is the same, he is a proselyte to empty forms merely. But there is an evil of no small magnitude which will grow out of these abortive schemes; the time will thereby be rendered more *remote*, than if they had not been tried, when, by the preaching, "in the demonstration of the *spirit*," of another Peter or a Paul, that God whom the heathen now ignorantly worships, shall be more fully revealed to him, as a Being who is every where present,—a God "in whom he lives, and moves, and has *his* being."

Many more reasons might be offered in answer to the charge made by your minister against the Quakers and others, for refusing to join your Missionary and Bible Societies: but as the subject is necessarily more or less interwoven with those matters of which I am yet to treat, I will close this letter, and take my leave.

LETTER III.

OF PRESBYTERIAN DOCTRINE.

Αλλων ιατρος, αυτος ελκεσι βρυων.—PLUTARCH.

"*Physician heal thyself.*"—NEW TESTAMENT.

"*Choose* you this day whom ye will serve."—"I have set before you life and death, blessing and cursing; therefore *choose* life."

Josh. xxiv. 15.—Deut. xxx. 19.

ANY person who will take the trouble to peruse the Presbyterian publications of the present day, cannot fail to discern that great exertions are making to propagate and extend your principles throughout the United States. I shall hereafter show that you have carried your views so far on this subject, as to aim at a religious establishment,* *by a union of church and state*, to be achieved through the medium of your colleges and seminaries. It is a fact worthy of note, that the missionaries sent out sometime ago by the Presbyterian Board, to "spy out the nakedness of the land;" to make an estimate of the number of ministers that were *wanting*, and for other purposes, *passed over the Baptist, Methodist, and Quaker preachers, as unworthy of note.* "Thus we see," says Taylor in his *Thoughts on Missions*, "how far truth is sacred to these missionary men, speaking of a county as almost a blank as to religion, which contains upwards of thirty Baptist churches, and at least twenty-four ordained preachers." Added to this, your writers and preachers, through the pulpit and the press, are endeavouring to cast an odium upon the doctrines of other religious professions. No further apology, therefore, is deemed necessary, for bringing before the public, at the present moment, a concise view of the *master-tenets* of your own creed; with the very important enquiry, how far their practical operation, with or without the aid of the *civil power*, as tested by *former experience*, will be likely to add to the present happiness, or to brighten the

* See the communications of Ignatius Thomson in the Fourth Letter.

future prospects of our republic. In prosecuting the inquiry, I shall adopt a very different course from that which your minister has adopted in the *Repository*: I shall adduce *testimony*. and state the premises on which my *conclusions* are founded; hence, if I should fall into errors, the impartial reader will be enabled to detect them, and do you justice.

The most prominent feature, and that which fixes the character of your system, and arrests the mind of every inquirer, is the doctrine commonly styled

PREDESTINATION.

The principles of predestination, or unconditional election and reprobation, are grounded upon the *eternal decrees* of God, as laid down in your "Confession of Faith," and to which I shall presently advert. This doctrine of the *decrees*, is the same, essentially, as that of *necessity*, or *fate;* the latter term being derived from the word *effatum*, i. e. a *decree* pronounced by God. We find nothing of it in the Christian church. until the fifth century, when Augustine in his contest with Pelagius, dropt, incautiously, some expressions which were afterwards taken hold of by Dominicus, a friar, and the monks of his order; and being at a later period, improved on by John Calvin, the system has from him received the name of *Calvinism.*

This doctrine prevails among some of the heathen nations, under the term *fate.* It occupies a distinguished place in the Mahometan creed: but I know of no Christian sect, but yours, if we except the Baptists, who manifest any partiality towards it at this day. The following quotations, made from your most noted Calvinistic writers, will present to the reader a comprehensive view of this article of your faith.

"I say that by the ordination and will of God, Adam fell. God would have man to fall. Man is blinded by the will and commandment of God. We refer the cause of hardening us to God. Every action and motion of every creature is so governed by the hidden council of God, that nothing can come to pass, but what was ordained by him: they are so governed by the will of God, that they are carried on straight to the mark which he has foreordained." *Calv. Instit.*

"God hath predestinated not only unto damnation, but also unto the causes of it." "The decree of God cannot be excluded from the causes of corruption." *Beza.*

"It is certain that God is the first cause of obduration.—Reprobates are held so fast under God Almighty's decree, that they cannot but sin and perish." *Zanchius.*

"It is the opinion of our doctors, that God did inevitably decree the temptation and fall of man. The creature indeed sinneth necessarily, by the most just judgment of God. Our men do most rightly affirm that the fall of man was necessary and inevitable, because of God's decree." *Parœus.*

"Reprobate persons are absolutely ordained to this two-fold end, to undergo everlasting punishment and necessarily to sin, and therefore to sin that they may be justly punished." *Piscator.*

"God procures cursings, adulteries, lyings."

"God doth incline and force the wills of wicked men into great sins. He supplies wicked men with opportunities of sinning, and induces their hearts thereto. He blinds, deceives, and seduces them. He, by his working on their hearts, bends and stirs them up to do evil." *P. Martyr.*

"God moveth the robber to kill. He killeth, God forcing him thereunto. The devil and wicked men are so held in on every side, by the hand of God, that they cannot conceive, or execute any mischief, any further than God himself doth not only permit but command. Nor are they only held in fetters, but compelled also, as with a bridle, to perform obedience to those commands." *Zuinglius.*

"God moves, excites, and stirs up men to do that which is evil, and puts sin into the heart by a positive, creative influence." *Hopkins*, a modern.

"God knew that no motives would be sufficient to form Pharaoh's moral character; he therefore determined to operate in his heart itself, and to cause him to put forth certain evil volitions, in view of certain external motives." *Emmons*, a modern.

Such is an outline of the doctrine of predestination: a doctrine which you have endeavoured, as far as your power extended, in time past, to force upon mankind by various acts of cruel persecution. Thus the Armenians in Holland, having struck the *decrees* out of their creed, because they found them irrational and unscriptural, brought on a persecution from the Calvinists, which they kept up for a number of years. In England, imprisonment was threatened by an act of the *Presbyterian* parliament, to such as maintained, "*that man, by nature, hath free will to turn to God.*" Vid. *Neal's History*, vol. iii. p. 497. *Mosheim*, vol. v. chap. iii.

If the truth of the aforesaid premises be admitted, it follows necessarily that God is the sole author and instigator of all the sins of men. To every one but a Calvinist, this is demonstrable. If God forceth the robber to kill; procures adulteries,

cursings and lyings; supplies wicked men with opportunities of sinning; bends and stirs them up to do evil, so that they cannot conceive, or contrive, or execute *any mischief* but by his *commands*:—If God, I say, does all this, and is not to be reputed the grand cause of all wickedness; the most cruel and malicious Being of which the human mind can form any conception, then words have lost their use and meaning, and ceased to represent ideas!!

To deny this blasphemous imputation on the moral character of the Deity, as an unavoidable result of predestination, is to put all rational induction at defiance; it is to deny any self-evident proposition—as, that man is a thinking being, or that the sun shines in the heavens. I am aware that you pretend to discard the authors I have quoted, as *somewhat out of date*, or not altogether *orthodox* on this subject. I will reply to this *evasion*, by appealing to "The Constitution of the Presbyterian Church in the United States of America," *revised* and republished so late as the year 1821. In the "Confession of Faith" contained therein, I find the following articles:

1. "God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass." Chap. iii. Art. 1.

2. "By the decree of God for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death." Chap. iii. Art. 3.

3. "These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished." Chap. iii. Art. 4.

4. "Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto, and all to the praise of his glorious grace." Chap. iii. Art. 5.

5. "As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto"—"neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only." Chap. iii. Art. 6.

6. "The rest of mankind God was pleased according to the

unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by and to ordain them, to dishonour and wrath for their sin, to the praise of his glorious justice." Ch. iii. 7.

7. "By the decree of God all things come to pass immutably and infallibly." Ch. v. 2.

8. "God did from all eternity decree to justify all the elect."* Chap. xi. 1.

9. "As for those wicked and ungodly men whom God as a righteous judge, for former sins, doth *blind and harden*, from them he not only withholdeth his grace, whereby *they might have been enlightened in their understandings, and wrought upon in their hearts;* but sometimes also withdraweth the gifts which they had." Ch. v. 6.

10. "From this original corruption, we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil." Ch. vi. 4.

The above articles furnish us with the views of *modern* Presbyterians on predestination; and I think it may be demonstrated, that ground is hereby furnished to sustain all that I have quoted from Calvinistic writers on the subject.

In looking at the moral state of the world, it is manifest,

* Election and irresistable grace, are the grand features of the *Antinomian creed*: "As the elect," they say, "cannot fall from grace, nor forfeit the divine favour, so it follows, that the wicked actions they commit, and the violations of the divine law, with which they are chargeable, are not *really sinful*, nor are to be considered as instances of their departing from the law of God; and that consequently, they have no occasion, either to *forsake* their sins, or to *break* them off by repentance."—*Mosh.* vol. v. p. 412.

"They maintain that the elect cannot possibly do any thing displeasing to God, and that consequently no sins, however monstrous, would at all impair or endanger their everlasting blessedness."—*Grant's Summary*, vol. ii. p. 499.

Now I see no *essential* difference between the Antinomian and Presbyterian creeds; they agree in the following particulars:

1. The elect *cannot* fall from grace.

2. "They have no occasion, agreeably to either doctrine, to forsake their sins, or to break them off by repentance," because "God did, from all eternity, decree to *justify* all the elect"

3. Consequently no sins, agreeably to the doctrine of Presbyterianism, can at all "impair or endanger their everlasting blessedness."

The only shade of difference that appears in the two creeds in these master articles, is, that the Presbyterians hold that the sins of the elect *are*, and the Antinomians that they *are not*, displeasing to God: but in order to establish even this difference, it is incumbent on the former to show how an act committed agreeably to that which the divine will had eternally decreed, can be *displeasing* to God, and thus, at the same time, *consistent with his will!!* The effects on the morals, of such a doctrine, when left to its own operations on the corrupt will of man, must be so obviously dangerous to every reflecting mind, as to need no illustrations.

that the evil greatly predominates over the good; and hence, that the greatest portion of men's actions are sinful. Now, if it be asked, whence come these wicked actions? Your Confession answers, "*by the decree of God;*" for it declares that "by the decree of God *all things* come to pass immutably and infallibly;" and this too, we are clearly made to understand, without any foresight of any thing in the creature "*as conditions or causes moving him thereunto.*"

Again; your Confession declares that God has foreordained the *non-elect* to eternal death. This is the *end* decreed from all eternity. What are the means? As though your *divines* feared that the world might mistake their meaning, and attribute *something to the will of the creature,* "the means thereunto" they declare are also decreed. But they go further, and determine to leave nothing undecided—they point out the very means which God has decreed to effect his dreadful purpose: that is to say; first, he has created men "*utterly indisposed to all good, and wholly inclined to all evil;*" 2d. He "*withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts.*" Now, a more infallible scheme than this, could not have been contrived, even by Satan clothed with omnipotency, to "cause the robber to kill," and to "procure adultery, cursings, and lyings!!" All the difference, therefore, between the ancient Calvinists and modern Presbyterians is, that the former perceiving clearly the full tendency and scope of this doctrine, have had the courage and candour to declare it without reserve, and to come out openly and manfully in defence of it; whilst the latter, although not less unwilling to throw away this idol, yet, perceiving that its hideous deformities are more and more apparent, they have become *ashamed to exhibit it in open day.** This pusillanimity on your part, is rather a favourable omen: and being surrounded by other Christian sects, of more correct and enlightened views, we may reasonably hope that the period is not very far distant, when you will be prevailed with to abandon these pernicious errors. Permit me once more to call your attention to the character and consequences of your doctrine, as fairly set forth in the foregoing pages.

1st. It is abhorrent to reason.

That God in creating man, should have given him an intel-

* It is no uncommon thing for modern Presbyterian writers, when hard pressed by their opponents, and the blapshemy and impiety of their doctrines fairly exposed, to cry out "scandal," "calumny," &c., without, however, being able to prove any thing in the reasonings and deductions of the opposing party, but *truth* and fair dealing. This is the last miserable shift of expiring error.

ligence which revolts at his providence and purpose towards his rational creation, is not one of the least absurdities that grow out of this doctrine. "There are some things," says an eminent writer, "that are found in the Christian religion which are *above* reason, but nothing which ought to be *contrary* to it." Yet, it is impossible for the rational soul to contemplate the doctrine of unconditional election and reprobation, without being plunged into a chaos of gloom, horror, and despondency. All definite ideas of right and wrong, truth and error, are here confounded; and caprice and injustice, cruelty and wrath, are the principal links of the *Calvinistic* chain that connects God with his creatures; and in their moral government and disposition, neither men, nor angels, nor devils, exert any agency whatever, except in entire subserviency to God's *irresistible decrees*, framed before the foundation of the world. *Decrees* by which millions of rational creatures, whom God's providence has brought into existence, have been from all eternity "unchangeably designed" to everlasting misery, and, to use your own words, "*without any foresight of any thing in the creature, as conditions or causes moving him thereunto*" !!

2d. This doctrine blasphemes the character of God, and equally shocks our moral feelings, and that "inspeaking word of grace and truth," which he has placed in the heart.

God is transformed, by this doctrine, into a tyrant infinitely more capricious, cruel, and wicked, than any earthly despot that can be conceived, seeing that omnipotence is superadded to his attributes, and eternal duration to his vindictive punishment!! He is hereby represented as dividing all the human species, which he proposed to bring into existence, into two unequal classes; the smaller number his caprice loads with favours, but upon the larger portion he pours his curses, his vengeance, and his wrath, and that without the least regard to the merit or demerit of either party!!! That these principles shock the moral feelings, needs no illustration; and I appeal to all those who have felt any thing of the grace of God—of the incomes of his love flowing through their souls, if they do not experience it expanding and extending to every individual of the human family. Yea, the humble Christian, under the operation of this sacred influence, embraces every man as his brother, without respect to persons, and views him as an equal candidate with himself for the final enjoyment of immortality and eternal life. As an *argumentum ad hominem*, I consider this as furnishing a most irrefragable and conclusive testimony against the fallacy of your pernicious system. It is this sort of evidence, which, under our next head we shall find abun-

dantly furnished by the prophets and apostles, and vindicating the character of God and his Christ from the foulest imputations that men could have invented.

3d. This doctrine is contrary to the Scriptures.

If, according to your Confession of Faith, the number of the elect, and the number of the reprobate ones are both "so certain and definite, that they cannot be either increased nor diminished," how are we to understand all those threatenings, admonitions, promises, warnings, exhortations, persuasions, and intreaties, found throughout the Bible, all implying a *condition*, a state of trial and probation, wherein the subject hath a free will and power, to accept or reject the terms of his reconciliation and restoration unto God?

Moreover, when God asks "why will ye die, why will ye not come unto me?" When he declares to man that his "*destruction is of himself;*" when he says, "I have no pleasure in the death of the wicked, but that he turn from his way and live;" when he declares that he "will have all men to be saved;" when he says, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore *choose life*, that both thou and thy seed may live;" when the Saviour invites, "come unto me all ye that are heavy laden and weary and I will give you rest;" when he asserts that he came to call sinners to repentance, to save that which was lost, to give light to the world; when he declares that all that will come may come; when he weeps over Jerusalem; when he says, "the harvest is great;" "seek and ye shall find;" "ask and ye shall receive;" "knock and it shall be opened;" when he speaks of the joy in heaven over a sinner that repenteth: when he sets forth the goodness, long suffering, and infinite mercy of the Father, by the parable of the prodigal son: when he prays for his enemies, and asserts his Father's unbounded love to all mankind;—all this but serves to prove, if it be true that God had beforehand determined the exact number that should be saved, and which number *cannot be increased nor diminished;* and irrevocably decreed the damnation of all the rest; all this I say does but evince a horrible system of double dealing, falsehood, and hypocrisy on the part of the Deity; and that the Father and Son had entered into collusion, to mock, to deceive, and finally to destroy a large majority of the human family!!!

4th. It makes the preaching of the gospel a perfect mockery.

If the future state and condition of every soul has, as you affirm, been from all eternity irrevocably determined, what advantage can possibly be derived to any from preaching the

Gospel? Will you presume to thwart the *decrees* of God? Can you save, by a whole life devoted to continual preaching, exhortation, and prayer, a single reprobate from eternal death? Certainly not: both the end and the means to accomplish the eternal destruction of the *reprobate* have been, you say, decreed before the world was; your efforts, therefore, can avail nothing: and if you be really sincere in what you are doing, there results, unavoidably, a glaring inconsistency between your *profession* and your *practice*. Were your ministers to act honestly up to their profession, could they, with a clear conscience, accept money for preaching? Ought they not to feel some scruples at receiving from one to six thousand dollars per annum, without being able to prompt even one virtuous thought? If it be answered, "they are the *means* of calling the *elect*," I reply in the words of your Confession, that God did, from all eternity decree "*all the means thereunto*:" it is evident therefore that the elect will infallibly be called without the aid of your ministers. Besides, as we are told in ch. v. 3, that God sometimes works *against means*, is there not, therefore, some reason to fear that He may be under the necessity of working *against* their preaching, in order to secure the full execution of his decree of reprobation? But, although this plea be admitted, what can be said to palliate the manifest injustice of taking money from the *reprobate;* for it is well known, that your ministers not only accept, but importunately beg it from *all classes* of society? Is it not enough to doom the reprobate, by an irrespective decree, to eternal misery, without extorting from him the means of procuring to himself, during this short life, some crums of earthly felicity? But this injustice is moreover greatly aggravated, under the consideration, that preaching to the reprobate must not only be necessarily useless as a means of reforming him, but a gin and a snare, according to your creed, to *harden him*, and to add to his condemnation and punishment!!

Were a stranger from another planet to visit our world with the inquiry: "What shall I do to be saved?" and were he informed that God, the object of his faith, had from all eternity decreed unalterably all things which come to pass, with all the means necessary thereto; that the number of the saved is so immutably fixed, that it cannot be by any acts of men "increased nor diminished," nor the period of their "effectual calling" hastened nor retarded; that the non-elect are hurried along by the same irresistable impulse; their numbers, their crimes, and their punishments, unchangeably, and from all eternity, preordained;—what would be his reply? "God has

left nothing for me to do. If I am of the number of the elect I *must* be saved; and if of the non-elect, I am lost without a remedy!" "Your whole system of preaching, praying and exhorting is nothing but an illusion, a mere scheme to obtain money, seeing you cannot change the order of things, nor add one soul to the number of the saved!"

5th. It reduces the Gospel plan of salvation to a poor, insignificant, paltry concern; and the coming of Christ an evidence of God's wrath, rather than of his love.

According to this doctrine the coming of Christ hath been ordained for the saving of a few only; and for the *hardening and condemnation* of the remainder, which constitutes by far the greater part. For, in the words of your Confession, ch. x. 4. those "not elected, although they may be called by the ministry of the word, and *may have some common operations of the spirit*, yet they never truly come to Christ, and therefore cannot be saved." Thus it appears that Christ hath conferred on the reprobate ones "some common operations of the spirit," not in order to save them, but to serve as a *pretext* for their final condemnation!!

Permit me to call your attention to the smallness of the number of the *elect*, and the vast multitudes which your doctrine consigns to eternal death.

In the first chapter of your Confession of Faith, we are taught, that to all those who have not the scriptures, salvation is *impossible*.* Now this globe is supposed to contain about nine hundred millions of souls; and of this number six hundred and seventy millions, either have not the scriptures or reject them. It is computed that a generation lasts about

* —"It hath pleased the Lord, at sundry times and in diverse manners, to reveal himself, and to declare that his will unto his Church, and afterwards to commit the same *wholly unto writing*; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing his will unto his people *being now ceased*."—Confession, Ch. i. 1. "Others not elected, &c. cannot be saved: much less can men, not possessing the Christian religion, be saved *in any other way whatsoever*: and to assert and maintain that they may is *very pernicious and to be detested*." Ch. x. 4.

I shall notice the *dark sayings* of these theologians in another place; for the present I will place in opposition to them the sentiments of the enlightened Isaac Watts:

"Upon the whole view of things," says he, "I think, from scripture and reason together, we may justly conclude, that where Christ and the Gospel *are not published*, all humble and sincere penitents, asking pardon of God, and hoping in his mercy (though they know nothing of the particular way or method wherein it is, or hath been, or shall be revealed) shall not fail of pardon and acceptance with God at last, nor miss of some tokens of his favour. This grace hath Jesus procured, and God will bestow it." Strength and Weakness of Human Reason, p. 28.

thirty five years. Here then we have six hundred and seventy millions of souls swept off every thirty five years into eternal misery! Nearly three-fourths of the human family to whom, according to your system, *salvation through Christ has never been rendered possible;* and that too not for any sin which they have committed, but by the decrees of God, and "*without any foresight of any thing in the creature as conditions or causes moving him thereunto.*"

But there is yet to be added to this list the great numbers through Christendom, who, by reason of these decrees "can never come to Christ," and also the souls which the Quakers, the Baptists and the Methodists by their "illiterate ministers" "are sending to perdition." To what a very small number, then, will these several subtractions reduce the elect! According to your premises, I believe that for every one elected, there must be from twenty to thirty, who have been doomed from all eternity, without any regard to their demerits, to receive the awful sentence of "begone ye cursed."!! What a comment this, on the divine attributes of that Being, whose "mercy" inspiration has pronounced infinite, and "over all his works."! What an imputation on that Redeemer who the Scriptures testify "died *for all, that all might be saved.*"*!!* Does such a God as yours deserve the title of "Preserver of men"? Does such a Christ merit the appellation of "Saviour of the World"? Could a system be invented more supremely fitted to inspire and diffuse the sentiments of atheism and infidelity?

6th. In defence of this system, it has been argued that God's decrees were made in full view of sins *voluntarily* committed, and thus the reprobate, sinning *willingly*, is *justly* punished. A descending to such sophistry, furnishes an additional evidence of error. By this argument the decrees are *virtually abandoned;* the tenor of it is simply this: God leaves the reprobate to act agreeably to his own volitions, and then passes on his *voluntary sins*, his decree of *confirmation*. Now nothing takes place here, but what would have occurred had no decree been made; and the amount of the argument is, that God has decreed what *should be*, merely because he saw that it *would be!!* Moreover, the decrees of election and reprobation, are declared in the Confession of Faith, to have been made by God, "without any foresight of any thing in the creature, *as conditions, or causes moving him thereunto.*" Hence it is manifest, that the God of Calvinism *adapts the volitions* (or rather actions) *of men to his decrees, and not his decrees to their volitions;* like a skilful musician who adjusts the strings of his instrument to the air or tune which he designs to play; or the

ingenious mechanic, who in constructing a machine to answer a pre-determined purpose, calculates the diameter of the wheels, the number of teeth in each, together with the relation that they must bear to each other, and their manner of connection, so that the complicated motion of the whole shall produce the precise effect intended. Now, in acting under the compelling force of the decrees, the elect and the reprobate, pursue the narrow and the broad way, with the same kind of *willingness*, that the instrument produces its *tune* and the machine its *motion*. It is in the same sense that the gun in the hands of the murderer kills the victim *willingly:* the sword in the hand of the assassin enters the body *willingly:* the weight of the child's body, when thrown over a precipice carries it down *willingly:* the poison, secretly administered by the treacherous servant, acts *willingly* on the stomach. Now, agreeably to your mode of reasoning, the gun, the sword, the power of gravity, and the poison, are to be reputed the real authors of these murders, and not those persons who directed and applied them!!

7th. I have before said that this doctrine is contrary to the Scriptures. In almost every page of the Bible a refutation of it is to be found. When treating of rewards and punishments, the *conditions* by which the former are gained, and the latter incurred, are so amply set forth, that it is difficult to conceive how any one, entering on the inquiry free from all preconceived opinions, should not be fully convinced of the incompatibility of your doctrine, with the general scope and tenor of those writings. But, (as in the case before us) the most extravagant and irrational opinions have had Scripture adduced to maintain them. There are some things in the sacred page which are, as the apostle Peter declares, "hard to be understood," and which men, who, like your divines, "lean to their own understandings," "unlearned" and untaught by the Holy Spirit which dictated them, are liable to "wrest to their own destruction."

I will now turn to some of those texts of Scripture which your theologians bring forward in support of *unconditional* election and reprobation. "I pray for them: I pray not for the world, but for them which thou has given me." John xvii. 9.

"All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out: and this is the Father's will, who sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day." John vi. 37, 39.*

* Vid. Letters of Dr. Woods.—There are many texts advanced in support of this doctrine, as Mat. xxiv. 22, Acts xiii. 48, Rom. viii. 30, Eph. i. 4 & 5,

In chap. i. 9, of your Confession of Faith, is found the following: "The infallible rule of the interpretation of Scripture is the Scripture itself; and, therefore, when there is a question about the true and full sense of any Scripture, (which is not manifold, but one) it may be searched and known by other places *that speak more clearly.*"

Now, if your Westminster divines had not been the first to violate their own rule, they would never have troubled the world with the doctrine in question; for it is no where expressed in Scripture, that God did from all eternity fore-ordain, unconditionally, a certain, fixed, and determinate number of his rational creatures to eternal life, and the rest, in like manner, to eternal death; but the very reverse of all this, is *clearly* expressed in a thousand places.

But let us apply this *rule* to the case in question. The texts which are quoted, do not explicitly declare an *unconditional* election; let us therefore examine, whether there are not, in the words of your *rule*, "*other places* (from the *same authority*) *which speak more clearly.*"

"Neither pray I *for these alone;* but for them *also, which shall believe on me through their word.*" John xvii. 20.

"For the Father himself loveth you, *because ye have loved me, and have believed* that I came out from God." John xvi. 27.

"Ye cannot bear fruit *except ye abide in me. If a man abide not* in me, he is *cast forth* as a branch, and is withered." John xv. 4, 6.

"*If ye keep* my commandments, ye shall abide in my love." Ver. 10.

"Ye are my friends *if ye do whatsoever I command you.*" Ver. 14.

"He that *believeth* on me, the works that I do shall he do also." John xiv. 12.

"That whosoever *believeth* in him should not perish." John iii. 15.

"And *this is the condemnation,* that light is come into the world, and men loved darkness rather than light, *because their deeds were evil.*" John iii. 19.

"Ye *will not* come unto me that ye might have life." John v. 39.

"If any man *will do his will,* he shall know of the doctrine," &c. John vii. 17.

2 Tim i. 9. &c. &c. None of these Scriptures, however, assert an *unconditional* election: one single text, therefore, which *plainly* declares that election is *conditional,* outweighs them all.

"*If ye forgive* men their trespasses, your heavenly Father *will also* forgive you." Mat. vi. 14.

"*Repent ye*, and believe the gospel." Mark i. 15.

"*Except ye repent*, ye shall all likewise perish." Luke xiii. 3.

"*If ye believe not* that I am he, ye shall die in your sins." John viii. 24.

"*If a man keep* my saying, he shall never see death." John viii. 51.

"Blessed are they that hear the word *and keep it*." Luke xi. 28.

"O Jerusalem, how often *would* I have *gathered* thy children, *but ye would not*." Mat. xxiii. 37.

"Therefore, whosoever heareth these sayings of mine, *and doeth them*, I will liken him unto a wise man." Mat. vii. 24.

"I have set before you life and death, blessing and cursing, therefore *choose life*." Deut. xxx. 19.

"If thou doest well shalt thou not be accepted? and if thou doest not well sin lyeth at the door." Gen. iv. 7.

Now apply the *rule*. Can words be put together "which speak more clearly" a power to obey, or refuse; to accept, or reject; a *conditional* election; the power of choice? Every impartial reader will answer, NO. It is impossible, therefore, that the texts quoted by you, could have been intended to convey the idea of an *unconditional* election, without making our Saviour inconsistent with himself.

The above passages are abundantly sufficient to overturn every *constructive* testimony that ever has, or ever can be adduced in support of your principles. I shall, however, advert to one other part of the New Testament, on which much stress and reliance is placed. I allude to the eighth and ninth chapters of the epistle of Paul to the Romans. It would be no difficult matter to shew from the context of these chapters, that the election which the apostle means, has reference only to outward privileges, and no relation to an individual, unconditional election to eternal life. But for the sake of brevity, I will apply "the infallible rule," as in the foregoing case, and bring forward this eminent apostle's own testimony to redeem his well earned fame; his liberal, enlightened, and expanded mind, from the dark shade which the advocates of Calvinism have endeavoured to throw around it. In the same epistle, to the same people, and in the chapters immediately succeeding the above, we find the following:

"For there is no *difference* between the Jew and the Greek;

for the same Lord over all, *is rich unto all that call upon him.*— For *whosoever shall call* upon the name of the Lord, *shall be saved.*' Rom. x. 12, 13.

"And if some of the branches be broken off, and thou being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches"—"*because of unbelief* they were broken off, and thou standest by *faith.* Be not high-minded, but fear; for if God spared not the natural branches, take heed *lest he spare not thee.* Behold therefore, the goodness and severity of God: on them which *fell* severity; but towards thee, goodness, *if thou continue in his goodness;* otherwise *thou also* shalt be cut off. And they also, *if they abide not still in unbelief,* shall be graffed in; for God is able to graff them in *again.*" Rom. xi. 17 to 23.

"Tribulation and anguish upon every soul of man *that doeth evil*"—"but glory, honour and peace to every man *that worketh good.*" "*For there is no respect of persons with God.*" "For *as many* as have sinned without law shall also perish without law." "For not the hearers, but the *doers* of the law shall be justified." Rom. ch. ii.

"The man Christ Jesus who gave himself a ransom *for all.*" 1 *Tim.* ii. 5 and 6.

"The grace of God which *bringeth salvation,* hath appeared unto *all men.*" *Titus* ii. 11.

"That he, by the grace of God tasted death for *every man.*" *Heb.* ii. 9.

Now if this dignified servant of Christ had purposely taken up the pen to overthrow the doctrine of unconditional election and reprobation, he could not have spoken "more clearly;" and had your theologians turned to these passages, and *applied their own* "infallible rule" to them, I think they never could have brought him forward as an advocate for their doctrine.

I will close this article with a few more Scriptures, proving general redemption, *or that salvation is put within the reach of every man.*

"If any man sin we have an advocate with the Father, even Jesus Christ the righteous, who is a propitiation for our sins, *and not for ours only, but for the sins of the whole world.*" 1 John ii. 1 and 2.

"God was in Christ reconciling *the world* unto himself." 2 Cor. v. 19.

"For the Lamb of God taketh away *the sin of the world.*" John i. 29.

"For as, by the offence of *one,* judgment came upon *all men*

to condemnation: even so by the righteousness of *one* the *free* gift came upon *all men* unto justification of life." Rom. v. 18.

"—— The true light, which lighteth *every man* that cometh into the world." John i. 9.

"For God sent not his Son into the world *to condemn the world*, but that the *world* through him might be saved." John iii. 17.

"But we thus judge, that if one died for *all* then were *all* dead." 2 Cor. v. 14.

"Who gave himself a ransom for *all*, to be testified in due time." 1 Tim. ii. 6.

"The Lord is good to *all*, and his tender mercies are *over all his works*." Psal. cxlv. 9.

"Behold the Lamb of God that taketh away the sins *of the world*." John i. 29.

"I exhort that prayers, &c. be made for *all men;* for this is good and acceptable in the sight of God our Saviour; who will have *all men* to be saved, and to come unto the knowledge of the truth." 1 Tim. ii. 1, 3, 4.

"—— He is *not willing* that any should perish, but that all should come to repentance."

"For God so loved the *world* that he gave his only begotten Son, that *whosoever believeth in him* should not perish, but have everlasting life." John iii. 16.

Now it would be absurd to deny that the above Scriptures plainly offer salvation, conditionally, to *all men;* and if it were granted, that the texts which your divines quote *be equally conclusive* in establishing the contrary doctrine of unconditional election and reprobation, the monstrous consequence would follow, that as both of these doctrines, so opposite and irreconcilable to each other, have been announced by the *same authors*, these, being so inconsistent with themselves, ought to be treated as *impostors* and deemed unworthy of our respect and credence.

8th. A legitimate offspring of predestination, is the doctrine of the PERSEVERANCE of the saints, or ONCE IN GRACE ALWAYS IN GRACE.

All the arguments which have been advanced against predestination, apply with equal force against this doctrine: they are inseparably connected, and must stand or fall together. Hence it is declared in the Confession of Faith, chap. xvii. 2. that this article of your creed "depends on the immutability of the decree of election."

The holy Apostle admonishes us to "give all diligence to make our calling and election sure;" which advice clearly implies that our *perseverance*, or continuance in a state of grace or favour with God, depends on our co-operating, care, and dili-

gence. And this same apostle was fully convinced of the necessity of this diligence in his own case, when he says: "But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a *cast-away*."—1 Cor. ix. 27. And he also testifies of some who, although *once in grace*, had fallen: "Holding faith," says he, "and a good conscience, which some having *put away*, concerning faith have made *shipwreck*."—1 Tim. i. 19. Thus also in Ezekiel xviii. 24, 27: "When a righteous man turneth away from his righteousness, and committeth iniquity, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed and in his sin that he hath sinned, in them *shall he die*. Again, when the wicked turneth away from his wickedness, that he hath committed, and doeth that which is lawful and right, *he shall save his soul alive*."

Now, agreeably to the "infallible rule" in the Confession, this text speaks so "clearly," that no one can mistake it. The prophet here overturns the whole system of predestination with all its appendages. Here is a *righteous* man *falling* from grace and dying thereby; and a *reprobate*, turning from his wickedness and "saving his soul alive." But were I to quote all the Scripture testimony which plainly denies this irrational and pernicious doctrine, I should swell this article to a volume. The Bible is full of it. Suffice it to add the following texts:

"Repent and do thy *first works*, or else I will come unto thee quickly, and will remove thy candlestick out of its place *except thou repent*." Rev. ii. 5.

"To him that *overcometh* will I give to eat of the tree of life." Rev. ii. 7.

"Be thou faithful *unto death*, and I will give thee a crown of life." Rev. ii. 10.

"*Because* thou hast *kept* the word of my patience, I also *will keep* thee from the hour of temptation." Rev. iii. 10.

——"But he that endureth *to the end* shall be saved." Mat. x. 22.

In considering the decisive import of the foregoing texts, with a thousand more that might be quoted, how are we to reconcile the manifest discrepancy between your declaration that the Bible is the "only adequate and primary rule of faith and practice," and the following articles of your creed?

"God doth *continue* to forgive the sins of those that are justified." Conf. of Faith, xi. 5.

"The elect are pitied, protected, provided for, and chastened, by him as by a father, yet *never cast off* but *sealed* to the day of redemption." Chap. xii. 1.

The very dangerous tendency of this doctrine is well illustrated in the case of Oliver Cromwell; who, when conscious of his approaching dissolution, asked his favorite chaplain if it was certain that the elect could never suffer a final reprobation. "On that you may with confidence rely," said the minister. "Then am I safe," replied Cromwell, "for I am sure that I was *once* in a state of grace." (Modern Europe, vol. iii. p. 440.) Thus died the famous Protector, after many years spent in dissipation and forgetfulness of God, leaning on this article of his creed, delusive as the hypocrite's hope, which perisheth, instead of "seeking a place of repentance," and doing "his first works."

It is thus that He, whom inspiration declares to be "no respecter of persons," and to be "equal in all his ways," is represented by your faith, as dooming millions of souls to endless perdition, for the sin of one whom they never heard of, and upholding and justifying his favoured few in all their wickedness, and finally receiving them into the arms of his love, without one virtuous thought to recommend them to his favour; and this in order "to manifest his glory, to make his power known, *and to the praise of his glorious justice.*" ! ! !

"As for my people, children are their oppressors and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths."

9th. The last article of your Belief which I shall notice, but one not less dangerous and anti-scriptural than that of *perseverance*, is imputative righteousness, which is laid down in the Confession of Faith, and by the pretended *orthodox*, as follows:

"Those whom God effectually calleth he also freely justifieth, not by infusing righteousness *into them;* not for any thing wrought *in them*, or done *by them*, but by *imputing* the obedience and satisfaction of Christ unto them. God did from all eternity, agree to *justify* all the elect. God doth continue to *forgive* the sins of those that are justified. Repentance is *no cause* of the pardon of sin. To all those for whom Christ has *purchased* redemption, he doth certainly and effectually apply and communicate the same. The Lord Jesus by his perfect obedience and sacrifice of himself, which he, through the Eternal Spirit, once offered up unto God, *hath fully satisfied the justice of his Father, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of Heaven, for all those whom the Father hath given him.*"—Ch. viii. 5, 8. Ch. xi. 1, 4, 5. Ch. xv. 3.

"The Covenant of Grace, with respect to us, hath *no conditions*. A right to life neither is nor can be founded on any

action of *ours*, but on the righteousness of our Lord *alone*, who having perfectly fulfilled the righteousness of the law for us, *nothing* can in justice be required of *us* to perform, in order to acquire a right already purchased for us: and indeed in this all the orthodox readily *agree*. It is not *possible* the Covenant of Grace should be made void, by any *unbelief* of the elect, nor acquire its stability by any *faith in man*." *Herman Witsius.*

"The conditions being fulfilled by the Angel of the Covenant, the Catholic Church was, through and for him, constituted heir of eternal life, *without any conditions*." *Junius.*

"God has told us that we must rely on the atoning blood of his Son as the *sole ground of forgiveness*." *Woods' Letters.*

The foregoing quotations afford a clear view of imputative righteousness; it brings us to the summit of the Presbyterian scheme; gives the finishing stroke to the idol of Calvinism; it forms the cap-stone of the Colossus. Without it the system would have been incomplete. The Covenant of Grace, with respect to us, has *no conditions*. We are, by an eternal decree, justified, i. e. acquitted, or discharged, from guilt, without any thing being wrought *in us*, or done *by us*: repentance is no *cause* of pardon; nothing is required of *us to perform*. *Unbelief* cannot possibly make void the Covenant of Grace, nor acquire its stability by any faith in man. In short, the merits of Christ's death *alone* hath *fully* purchased our redemption, made full satisfaction for all our sins, past, present, and to come, and thus constituted us heirs of eternal life, *without any conditions ! ! !*

To the texts of Scripture already advanced in opposition to these opinions, I will add the following:

"He that *justifieth* the wicked, and he that *condemneth* the just, even they both are an *abomination* to the Lord." Prov. xvii. 15.

"Let the wicked *forsake* his ways, and the unrighteous man his thoughts, and let him *return* unto the Lord, and he will have mercy, and to our God for he will abundantly pardon." Isa. lv. 7.

"The sacrifices of God are a *broken spirit*: a broken and contrite heart, O God, thou wilt not despise." Psalm li. 16, 17.

"In every nation, he that *feareth God, and worketh righteousness*, is accepted of him." Acts x. 4, 35.

"Repent, repent: bring forth *fruits* meet for repentance." Mat. iii. 28.

"If ye *forgive* men their trespasses, your Heavenly Father will also forgive you." Mat. vi. 14.

"I have *fought* a good fight, I have *kept* the faith, henceforth," &c. 2 Tim. iv. 7.

Thus in the above passages, and those before quoted, it is explicitly declared, that the ground of man's reconciliation through Jesus Christ, with his Creator, rests on his "forsaking his wicked ways"—"a broken and contrite heart"—"repentance"—"forgiving men their trespasses"—"abiding in Christ"—"keeping his commandments"—"loving and coming to the light"—"believing the gospel"—"hearing the word and *keeping it*"—"dealing justly, loving mercy, and walking humbly"—"overcoming his evil propensities"—and his final salvation and acceptance, on his "continuance in well doing to the end" of life. And the means by which he is to accomplish this great purpose of his creation, is declared to be "the grace of God, which bringeth salvation, and which appeareth unto *all men*, teaching them, that, denying ungodliness and the world's lusts, they should live soberly, righteously and godly in this present world." Such is the plain, simple, reasonable, yet sublime religion of Jesus Christ, as found in the New Testament; equally adapted to the highest and lowest capacities, and within the reach of every condition of life; no one of the human family is, necessarily, excluded from partaking of its benefits: "For the sons of the stranger, saith the Lord, even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for my house shall be called an house of prayer *for all people*:" and "in every nation he that feareth me, and worketh righteousness, is accepted." Isaiah lvi. 7. Acts x. 35.

Now between this system and the one I have been reviewing, there is, I believe, fewer points of resemblance, than exists between it, and that of Confucius, of Brahma, or of the impostor of Mecca.

I am fully aware that some of your moderns deny the consequences which are so clearly inferable from the Westminster Confession; but they have failed to show how any other can be drawn from the premises, and their argument consists in wrapping the whole up in *mystery!* Some have gone so far as to endanger their claim to *orthodoxy*, by doubting the infallibility of the Westminster divines: Yet, one of them, (Woods) in his "Letters to the Unitarians," sets his seal to predestination in the following expressions:

"I could, as, I think, make it appear, that the doctrine of God's *sovereign election* is the *only* doctrine which accounts

satisfactorily *for the actual difference which exists between true believers and the rest of the world.*"

"We believe that those, who are chosen of God to salvation, are not chosen because they were, in themselves, more worthy of this blessing than others, that God looked upon their moral feelings and conduct with the *same disapprobation*, and had the *same view* of their ill desert, and that he chose them, as we may say, *for reasons of state;* for general reasons in his government, *which he has not revealed.*" "God has a *purpose, choice, will and good pleasure*, respecting those who are saved; a *purpose or choice* which was in the mind of God *before they existed:* a purpose which does not rest upon any personal merit in those, who are its objects; of grace, *excluding all works of righteousness from having any concern in this subject.*"

"*Nothing is effected by the efforts of man*, but every thing depends on the mercy of God."

Here the doctrine of an irrespective decree is as clearly set forth as it is in the Westminster Confession. The conduct and efforts of man have nothing to do with his salvation: works have no "*concern in it;*" he is chosen, "*for reasons of state,*" and "God's sovereign election *makes all the difference between true believers, and the rest of the world*" *!!*

Now, if nothing be effected "by the efforts of man," what mean these scriptures: "and every man shall receive his own reward according to his own labour." "For we are *labourers together* with God."—1 Cor. iii. 8, 9. "We then as *workers together* with him."—2 Cor. vi. 1. "Give *diligence* to *make* your calling and election sure."—2 Pet. i. 10. "*Let us cleanse ourselves* from all filthiness of the flesh and spirit."—2 Cor. vii. 1.?

One of the main arguments, it seems, is, with "Dr. Woods," in support of predestination, that God has established it "*for reasons of state.*" This mode of reasoning may be illustrated as follows: The king of France destroys at one blow, twenty-five millions of his subjects, and the remaining five millions, he loads with all the wealth of his kingdom. Did these poor souls whom he has cut off, rebel against his government, or commit any other offence whatever against him? He answers, "none at all!" The survivers, then, who are bending under his accumulated favours, must have performed some important services? He replies, "not the least in the world"—"I have done this "*for reasons of state!!*" This reply ought to be to our learned divine, a convincing proof of the goodness and mercy of this *god-like* king, who has thus made "*his power known, to the praise of his glorious justice*" *!!*

It is thus that the gospel of our Lord and Saviour, when viewed through the dark mists of ancient or *modern* Calvinism, is transformed into a hideous monster. The system may be compared to a false mirror, which so distorts the features of objects, that the images which it reflected, bear no resemblance whatever to their originals; and I think those who refuse to unite with you in sending the gospel to the heathen *in such a dress,* are very justly entitled to their scruples. The following quotation from a speech made by Charles Marsh, Esq. in the House of Commons, on a missionary question then before that body, is, I think worthy of the attention of every friend to pure Christianity.

After speaking of the moral character of the Hindoos, and vindicating them from unjust aspersion, the member continued as follows: "If Christianity is sent out to them, attributing to the beneficent Author of Nature, the same morose, capricious, revengeful passions which agitate the human tyrant, but with infinity to his power, and endless duration to his inflictions; if it was the primary tenet of that doctrine, that the same being had made a fanciful and arbitrary destination of a large portion of his creatures, without blame or delinquency, nay, before their birth, to everlasting misery; and to have as fancifully and capriciously destined the rest to an eternal happiness, unearned by one real merit, or one virtuous aspiration: and if, in this gloomy creed, an assent to mystical propositions was the chief claim to salvation, while it pronounced the purest and most exalted morals to be equivalent to the most abandoned wickedness: reason and common sense might be allowed to throw out a few scruples against the subversion of the established morals or theology of India, however absurd or superstitious, *if such was the system by which they were to be superceded.*"

Before I leave your Confession of Faith, permit me to call your attention to a few of the many contradictions which it contains.

1. No sooner do we cast our eyes on the Calvinistic *Babel,* than we perceive its unsightly structure. It begins thus: "Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, *as to leave men inexcusable;* yet they are *not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation.*" Now for what is man held "inexcusable," or criminal? For not doing the law or *will of God;* there is nothing else, as it relates to man's moral or religious duties, of which criminality can be predicated. Here, then, God is represented

as criminating man for not doing his will, whilst the means furnished are declared "not sufficient to give that knowledge of God, and of *his will, which is necessary unto salvation*" ! !

2. In chap. v. 6., we are told that God "withholdeth his grace from the reprobate, or wicked": and in ch. x. 2. it is held out, that he forceth it upon the elect, or renders them passive* recipients. Yet in ch. vii. 3, it is said, that God *freely offereth* unto sinners life and salvation by Jesus Christ. Now as all mankind are included in these two classes, to whom does he make this *free offering* of grace and salvation?

3. In ch. ix. 1, it is said, "God hath endued the will of man with that *natural liberty*, that it is neither forced, nor by any absolute necessity of nature, determined to do good or evil." Thus, as it respects his propensities to good or evil, man is by nature, perfectly neutral: yet in ch. vi. 4, it is declared that we are "utterly disabled (by nature) and made opposite to all good, and wholly inclined to all evil" ! !

4. In chapter ix. 2, it is stated, that man in his state of innocency had *freedom and power* to will and to do that which is good and well pleasing to God, but yet mutably so, that he *might* fall from it. Here, then, man is made free, either to stand or fall; but how shall this be reconciled with God's eternal decree, fore-ordaining immutably and unchangeably whatsoever comes to pass?

5. In xvi. 7, we are told that works done by unregenerate men, although things which God *commands*, and of *good* use both to *themselves* and others, yet are *sinful*; and not to do them *still more sinful*. Is it then sinful to do "things which God commands"? but if sinful, how "of good use to the sinner"? Again, if a sinful act, how can the abstaining from it be "*still more sinful*"?

6. In xv. 3, we read that repentance cannot be considered as a *cause* of pardon, yet of such *necessity* to all sinners *that none may expect pardon without it!* If then repentance is to be made a *condition* of salvation, what becomes of *unconditional* election?

7. The above makes repentance a sine qua non of pardon; but by xi. 1, we are to understand that neither pardon, nor justification, is to be experienced by any thing *wrought in us*. Now if the work of repentance is not wrought *in us*, where is it wrought?

8. In ch. vi. 1, it is said that "the sin of our first parents. God was pleased, according to his holy counsel, to *permit*."

* This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, *who is altogether passive therein*." Chap. x. 7.

Now, his "holy counsel," as declared to Adam, was an unqualified prohibition—"*Thou shalt not eat.*" Thus God is rendered inconsistent with himself; at one period *forbidding* an act, and subsequently *allowing* it!! Again; in ch. v. 4, we are told that the almighty power, unsearchable wisdom, and infinite goodness of God, extendeth itself even to the *first fall, and that not by a bare permission.* Here the *permissive will,* asserted above, is positively denied, and the *absolute decree* substituted!

9. In xx. 2, we read that "God alone is Lord of the conscience"; yet immediately afterwards, that "it is *a sin to refuse an oath,* being imposed by *lawful authority.*" Here, in the first place, *God* is made "Lord of the conscience," but in the second place, *man.*

10. In xxviii. 1, it is declared, that "Baptism is, to the party baptized, a sign, and *seal* of the covenant of grace; of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God to walk in newness of life"! This wonderful effect of sprinkling, seems to render the *decree of election* wholly superfluous. We are told, however, in the following fifth article of the same chapter, that "grace and salvation are not so inseparably annexed to it [sprinkling] as that *all* that are baptized [sprinkled] are *undoubtedly* regenerated." Thus, in the first clause sprinkling is made a *seal* of regeneration, &c. and in the second, *no seal at all!*

11. In xxviii. 5, we are told that "it is a *great sin* to contemn or neglect" the ordinance of baptism; yet that a person can be regenerated and saved *without it.* How can a person be "regenerated and saved" whilst in the habitual commission of *a great* sin?

12. In xxx. 1, it is affirmed that to the *officers* of the church, "the keys of the kingdom of heaven are committed; by virtue whereof they have *power* respectively to *retain and remit sins;* to *shut* that kingdom against the impenitent, and to *open* it unto penitent sinners"!! We are left to conjecture whether your Westminster divines got those keys out of the hands of St. Peter, or whether they are only a *fac simile.* That they are of Popish origin, there can be little doubt, and deserve a place alongside of the sacrifice of the mass, and the *permit* for granting indulgences.

13. In chap. xxv. 2, 3, and 5, we read "that the visible church, which is also Catholic, is the kingdom of the Lord Jesus Christ, the house and family of God"—"that particular churches are members thereof," and that "the purest churches under Heaven are subject both to mixture and error." By this we are to understand that, as the Catholic church is made up

of branches, or particular churches, and the purest of these are subject to mixture and error, therefore the Catholic church is subject to mixture and error. But this church is here declared to be the kingdom of the Lord Jesus Christ—the house and family of God: it follows, therefore, that the kingdom of the Lord Jesus Christ—the house and family of God, is subject both to mixture and error!! This, to say the least of it, is strange doctrine. In Tim. iii. 15. it is said that the church of God is the pillar and ground of *truth;* and in 1 Cor. i. 2. that this church is composed of them that *are sanctified;* and further, we are taught from the same high authority, that nothing *impure, unrighteous,* or *unholy,* can ever enter into the kingdom of the Lord.

14. In chap. x. 3. it is said that "Elect infants dying in infancy are regenerated and saved by Christ, through the Spirit, who worketh when, and where, and how he pleaseth." "So also are *all other elect persons,* who are *incapable of being outwardly called, by the ministry of the word.*" Here then salvation, through Christ, is admitted to some who, by bodily or mental infirmity, cannot have any *outward* knowledge of Christ, or the Christian religion. Yet in the following article it is affirmed, that "men not *possessing the Christian religion,*" (outwardly) cannot possibly be saved, and to "assert and maintain that they may, is *very pernicious and to be detested.*"! Moreover, seeing that millions of the heathens not possessing the Christian religion outwardly, has arisen from causes as much *beyond their control,* as mental and bodily infirmities, how is it that salvation is granted to the latter, yet made *impossible* to any of the former, especially as the spirit is declared in the saving of souls to work "*when and where, and how he pleaseth*"?

15. By the 3rd chapter we learn that *all things* are decreed immutably and infallibly, with all the means thereunto; but in the vth. 3. we are told that "God *ordereth* them to *fall out,* according to the nature of second causes, either necessarily, *freely,* or *contingently,*" that is to say, *by accident!!!* Here then we have God first foreordaining all things, and then *ordering* them to fall out by *accident!!*

16. In chap. i. 9. your divines tell us that "the infallible rule of the interpretation of Scripture is the *Scripture itself:*" yet they previously "acknowledge" in art. vi. of the same chapter, "the inward illumination of the spirit of God to be *necessary* for the saving understanding" thereof. Now this is something else besides the "Scripture itself."

17. In chap. i. 1. it is said "those former ways of God's revealing his will *are* now *ceased.*" Now one of these "former ways" is, no doubt, *internal revelation,* which your divines thus assert to have *ceased:* yet in art. vi. they admit "the illumination of the spirit of God:" and again in art. v. they say "Our full persuasion and assurance of the infallible truth and divine authority of the Scriptures is from the *inward work* of the Holy Spirit, bearing witness, by and with the word in our hearts." Now by what name shall we call this "inward work of the Holy Spirit," if it be not an *internal revelation?*

18. In chap. xiii. 2. we read that "sanctification is *throughout,* in the *whole man.*" By this, I presume, is meant, (if there be any meaning in it) that the "whole man," or man, *in every part,* is made holy: yet immediately afterwards it is added, "there abideth still *some remnants* of *corruption in every part*"! which it is said continues more or less during "this life"! Again, in the same chapter, article 1, we are truly told, that "without holiness no man shall see the Lord." But if "some remnant of corruption in every part," continueth *during this life,* who I ask, shall ever see the Lord? For, "as the tree falls so it lies"? Nothing short of a *purgatory,* can relieve your divines from this serious dilemma.

19. The Confession says, that prayer is to be made "for *all sorts* of men living, or that shall live hereafter." Ch. xxi. 4. Now the words "*all sorts*" include the *reprobate;* do you pray for the salvation of the reprobate? Your divines have given much glory to God for fixing, by an irrespective, irrevocable decree, his eternal destruction: how vain, then, and inconsistent must be such prayers!!

I here close this brief review of your Confession of Faith—this "stupendous fabric of *human invention;*" in the formation of which, reason and Scripture have been sacrificed on the altar of Calvinism. In it we have a monument of the truth of the Scripture declaration: that "the things of God knoweth no *man,* but the *Spirit of God.*" An example of what theologians can accomplish, in piloting the religious traveller to the gates of Zion. An evidence of the extent to which the human understanding may be obscured, vitiated, and corrupted, when enlisted in the support of particular systems, creeds, or preconceived opinions.

It will be the subject of my next letter to inquire how far those errors in doctrine have operated in producing errors in *practice.* For doctrine, abstractedly considered, whether true or false, is of importance, no further than it influences our lives and conduct. We shall not be asked, in the day of awful deci-

sion, respecting our *opinions*,—whether we had espoused the dogmas of Calvin, Fox, or Wesley. The glorious welcome of "come ye blessed," or the appalling sentence of "begone ye cursed," will not turn on the point of our having used or rejected water baptism, or the Eucharist; of our having read the Bible, or the Koran, or the Shasters, or worshipped the Great Spirit after the tradition of our fathers, in the wilds of America. But we all shall be judged "according to the deeds done in the body, whether they be good, or whether they be evil"—"And the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things, which were written in the book, *according to their works*." Rev. xx. 12. These are not the works of the flesh, "which profiteth nothing," nor the righteousness of *self*, which is "as filthy rags;" but the works done through obedience to the operation of the Holy Spirit in our hearts, "a manifestation whereof is given *to every man* to profit withal."

Your theologians, "ever learning, yet never able to come to the knowledge of the truth," have written volumes on the inefficacy of *works*: they have succeeded, truly, in darkening the subject by "words without knowledge:" they have placed the most *exalted virtues* on a level with the most *abandoned wickedness*: and the sum of religion, it would seem, consists with them in an assent of the tongue to certain incomprehensible propositions, and which they call *faith*. Now this is the kind of faith which the apostle declares is a dead faith: a faith which is overcome of the world: a faith "*without works*." The *works* which are excluded by the apostle from justification, are not the works of the new covenant, the good works produced in the saints by the Holy Spirit, as some have erroneously imagined, but the "works of the law"—the works of the flesh which profit nothing; according to the declaration of our blessed Lord: "It is the Spirit that quickeneth; the flesh profiteth nothing." John vi 63. And what are the works of the flesh? Water-baptisms; sprinklings; eating bread and wine;*

* In these remarks, it is far, very far from my intentions to wound the feelings of any, who are travelling towards "the City of the Saints Solemnity," in that path, wherein the wayfaring man, though a fool, cannot err In the love of the gospel I can address all such, of every profession under heaven, with the salutation of "God speed." But to such as teach and cherish a vain belief, that these rites are "a seal of the covenant of grace," of an ingraffing into Christ, and a remission of sins; that in the use of the bread and wine there is an actual partaking, and a spiritual "feeding on Christ crucified, and all benefits of his death," agreeably to the Presbyterian Confession of Faith—to such, I would address myself in the language of the apostle—"How turn ye again to the beggarly elements, whereunto ye desire again to be in bondage?" I believe Baptism is used by some as merely an outward form of initiation into the visible

approaching God with the tongue and with the lips, when the heart is far from him; with the whole parade of will-worship and an outward, carnal, religion, and bestowing charities to be seen, or known of men:—such are some of the works of the flesh, and are before God as *filthy rags*. But the work of repentance and regeneration, wrought in the secret of the soul: dealing justly; loving mercy; walking humbly; worshipping God "in spirit and in truth;" the righteousness of Christ, in measure, brought forth in man, by submitting himself to the cleansing operation of *spiritual* baptism, and being *thus sprinkled* from an evil, and "and having the answer of a good conscience:" these are the *works* which will ever build up, and nourish a saving faith, that overcometh the world; these are the works which we may plead, and not in vain, in the awful day of account. In fine, these are the works, and no other, which are acceptable to God, because produced by the operation of his Holy Spirit in the heart and soul of man; and it is thus that we are washed;—not with elementary water: it is thus that faith is fed—not with bread and wine: and it is thus that we are sanctified and justified; not by an *eternal decree;* but "*in the name* (which is the power) *of our Lord Jesus, and by the Spirit of our God.*"

church; and the Eucharist as a commemoration only of the death of Christ; and when thus used, the principal objections against these rites vanish. Yet here, it is difficult to perceive their utility. Why should a humble follower of Christ, think it needful to resort to a cumbersome rite, once or twice a month, to bring events to his recollection, which, if he deserve the name of a Christian, must be daily passing through his mind, and for which he is "oftener than the morning," breathing forth the tribute of gratitude and praise?

LETTER IV.

PRESBYTERIAN PRACTICE.

OF THEOLOGICAL SEMINARIES AND AN EDUCATED HIRELING MINISTRY.

"And out of the smoke of the pit there came forth locusts on the earth."
Rev. ix. 4.

MY inquiries in this and the subsequent letter, will relate to practical subjects; matters of fact, and therefore of the first importance. If there be any weight in the declaration of our Lord, it is by their fruits that we are to know and to judge both of individuals, and of communities.

The extraordinary exertions which your society are making to found schools for the education of men, qualify them, professedly, to preach the gospel at home and abroad, force upon the mind, your theological system as the first and most prominent subject for consideration. I shall therefore inquire, briefly, how far your practice herein is consistent with the precepts and examples of Scripture, and the dictates of reason; and also how far the result of experience gives it sanction.

It is declared in your Confession of Faith, that the holy Scriptures "are given by inspiration to be the *rule of faith and life*;" and all your writers hold them forth as the primary, adequate, and *only* rule of faith and *practice*. Whatever evidence, therefore, these writings afford on this and every other subject relating to faith and practice, ought to be, with you, entirely conclusive. Now, I affirm, without the fear of contradiction, that there is not, in all the New Testament, either precept or example that sanctions, directly, or indirectly, any such institutions as theological seminaries, to make ministers of the gospel. On the contrary, almost every page thereof bears testimony to the vanity, the folly, and the entire insufficiency of human learning, wisdom, and science, when brought to bear upon this subject.

The conduct of our Saviour, if it is to have any weight, saps the very foundation of your theological system. He chose poor,

illiterate, despised fishermen and mechanics, as the fittest subjects to receive and propagate his gospel. With the learned Scribes and Pharisees, the theologians of that day, He had no place; on the contrary, they opposed, persecuted, and finally brought him to the cross. "I thank thee, Lord of heaven and earth," says Christ, "because thou hast *hid* these things from *the wise and prudent*, and revealed them *unto babes*." Who were the wise and prudent? Those who opposed and rejected his gospel, and among these the Chief Priests and Scribes, Jewish doctors of divinity, stood in the front ranks. Who were the *babes?* Such as Simon, and Andrew, and James, and John, meek, humble, simple, but honest men, whose thoughts "proud science never taught to stray;" whose "illiterate heads" were not filled with school divinity, nor hearts devoted or *interested* in the support and defence of any particular creed or system of theology.

Next to our Saviour's testimony ranks that of the Apostle Paul, who is a host of himself. Now Paul was a theologian, an educated minister, and a persecuter of the true Church. The simple invitation of "Follow me," was enough for the honest hearted fishermen of Gallilee; "they straightway left their nets and followed him." But our reverend divine, brought up at the feet of the Professor Gamaliel, nothing short of a miraculous exertion of divine power, would do for him: nothing short of an extraordinary light from heaven could dispel the thick mist of school divinity, with which he was enveloped!! But now his spiritual eyes are opened, and he exclaims: "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For it written, I will destroy the wisdom of the wise, and bring to naught the understanding of the prudent; for the foolishness of God is wiser than men, and the weakness of God is stronger than men"—"For God hath chosen the foolish things of the world, to confound the wise, and the weak things of the world to confound the things that are mighty; and base things of the world, and things that are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; *that no flesh might glory in his presence.*" "For Christ," he continues, "sent me to preach the gospel, *not with wisdom of words*, lest the cross of Christ should be made of *none effect*,"—"and my speech, and my preaching was *not with enticing words of man's wisdom, but in demonstration of the spirit and with power;* that your faith should not stand in the *wisdom of man*, but in the *power of God.*" 1 Cor. i. 19, 20, 25, 27, 28, 29—ii. 4, 5, &c. The above quotations sufficiently prove,

that the qualifications necessary to constitute a disciple of our Lord, or a minister of his gospel, are very different from those which human learning, human wisdom, or human theology can possibly confer. We shall now inquire *what those qualifications are, and through what medium they are obtained?*

1. In order to be a minister of Christ, a man must first be a Christian. What can make a Christian? Can human learning, or the study of theology? No!—The virtue and power of divine grace—the spirit of God alone, can effect the work, and which is proved by the following Scriptures: "He that hath not the Spirit of Christ is none of his"—"As many as are led by the Spirit of God, are the sons of God"—"Know ye not that Jesus Christ is in you, except ye be reprobates?"—"I am, says Christ, the way, the truth, and the life: no man cometh unto the Father but by me"—"What man, says the apostle, knoweth the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth no man, but the Spirit of God."—And further: "We have, says he, received not the spirit of the world, but the spirit which is of God, that we might know the things which are freely given us of God"—"For the spirit searcheth all things, even the deep things of God"—"And no man can say that Jesus is the Lord but by the Holy Ghost."

2. If therefore no man can say (or know) that Jesus is the Lord but by the Holy Ghost; and if he that hath not the Spirit of God be none of his, much less can any one be a minister of Christ's gospel, without the movings and drawings of his Holy Spirit. There are many testimonies to its influences under the old dispensation. Thus, *it rested on the seventy elders*—reached unto two that were *not in the tabernacle*, but in the camp: and in Neh. ch. ix. we read: "Thou gavest also thy good Spirit to instruct them"—"Yet many years didst thou forbear and testify against them *by thy spirit* in thy prophets"—"Take not, says David, thy Holy Spirit from me"—"Uphold me by thy free Spirit"—"And now, says Isaiah, the Lord God and his Spirit hath sent me." In short, it was by and through this holy unction, that all the prophets spake from Moses to Malachi; *and these revelations were the objects of the faith of all the saints of old.*

Seeing, therefore, that the direct and immediate drawings and influence of the Holy Spirit abounded in the prophets and ministers under the old outward covenant, are not its teaching and direction to be sought, and regarded under the more inward and spiritual one in which we now live? To decide this question I need only appeal to the holy apostle, in the third and fourth chapters

to the Corinthians: "*Who also,*" says he, "*hath made us* able ministers of the New Testament; *not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life.*" "But if the ministration of death, written and engraven on stones, was glorious"—"how shall not the *ministration of the spirit be rather glorious?*" "For we preach *not ourselves,* but *Christ Jesus* the Lord; and ourselves, your servants, for Jesus' sake." "But we have this treasure in *earthen vessels,* that the excellency of the power *may be of God, and not of us.*"

3. The declarations and instructions of Christ to his disciples, are conclusive on this subject. He commanded them "not to depart from Jerusalem, but wait for the promise of the Father." And "ye, says he, shall receive *power, after* that the Holy Ghost is come *upon you*"—"without me ye can do nothing." "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist." "For it is not ye that speak, but the spirit of your Father that speaketh in you"—"*and lo, I am with you* always, even unto the end of the world." Here the promise to be *with them,* is not limited to those whom he was then addressing, but to all his disciples and ministers that should come after them, "*even to the end of the world.*"

4. I will conclude the testimonies of inspiration upon this subject, by adding the following texts, taken, promiscuously, from both the Old and New Testaments.

"If any man speak," says the apostle Peter, "let him speak as the oracles of God: If any man minister, let him do it *as of the ability which God giveth.*" "No man," says Paul, "taketh this honour unto himself, *but he that is called of God, as was Aaron.*" The apostles "testified of what *they* had seen, heard, felt, and handled of the word of life.' "Ministering the *gift* according as they had *received* the same, as good stewards of the *manifold grace of God.* "O, Timothy, keep that which is *committed to thy trust,* avoiding profane and vain babblings, and opposition of science, falsely so called." "Now, concerning spiritual gifts, brethren, I would not have you ignorant"—for "the manifestation of the spirit is given to every man to profit withal. For to one is given, *by the spirit,* the word of wisdom; to another faith; to another prophecy, &c.—But all these worketh that one and the same spirit, dividing to every man severally as he will,"—"for ye need not that any man teach you, but as the same anointing teacheth you all things, and is truth, and is no lie." "Having, then, *gifts* according to the grace that is given us, whether prophesy, let us prophesy *according to the proportion of faith:* or ministry, let us

wait on our ministering, or he that teacheth, on teaching," &c. "desire spiritual *gifts*—quench not the spirit, nor despise prophesyings." "*I sent* them not, nor *commanded* them, therefore they *shall not profit* this people at all," saith the Lord. "*According* to the grace of God which is *given unto me*, I have laid the foundation." "For, though I be *rude in speech*, yet not in knowledge;"—and *he gave* some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the work of the *ministry*, for the edifying of the body of Christ." "The Jews require a sign, and the Greeks seek after wisdom" —"for the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, *because they are spiritually discerned.* For it is written, I will destroy the wisdom of the wise, and bring to naught the understanding of the prudent." "For ye see your calling brethren, how that not many wise men *after the flesh*, not many *mighty*, not many noble are called; for, God hath chosen the foolish things of the world to confound the wise"—"which things also we speak; not in the words which man's wisdom teacheth, *but which the Holy Ghost teacheth.*"

I think it needless to enlarge, or to add much by way of comment, on what I have quoted. Any one who, after reading the New Testament, should believe that a minister of the gospel can acquire any one of his qualifications for that station, from a modern Theological Seminary, must be fairly *priest-ridden.*

II. *The dictates of reason, not less than the Scriptures, reject your theological system.*

It has been the practice of the priesthood, in every age, since the days of the apostles and primitive christians, to present religion to mankind enshrouded in mysticism, and clogged with ridiculous, unavailing rites and ceremonies: to cry down human reason, and to endeavour to bring the understandings of men into bondage, by requiring an implicit faith in dogmas founded on mysterious propositions. The further religion is placed beyond the reach of intellectual inquiry, the greater necessity there is for a *priest* to expound and teach it: the more rites and ceremonies are multiplied, the more indispensable it becomes to have *administrators* to apply and enforce them. Hence, it is impossible not to perceive the grand cause and ori-

gin of the spurious systems of religion which to this day prevail throughout the world. And whilst mankind continue to confer riches and honour on priests and professors, for pretending to teach them that which they already know, and for pretending to do that for them which they can only do for themselves, there will never be an end to absurd creeds and systems, nor graceless zealots to defend them; and religion will continue to be encumbered with a load of superstitious rites, and a swarm of hireling teachers, "ever learning, yet never able to come to the knowledge of the truth"

The means which an infinitely merciful God has appointed to bring his rational creation into the possession of eternal happiness, can be nothing short of *universal*; they are placed within the reach of every soul, and hence must be beyond the controul of contingent causes. The laws of life are declared by inspiration to be "written not with ink, but with the spirit of the living God; not in tables of stone (or on paper only) but on fleshly tables of the heart." "But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law *in their inward parts*, and write it in their *hearts*." A power to obey or disobey this law (however dangerous) is man's prerogative. "Choose ye this day whom ye will serve"—"I have set before you life and death, blessing and cursing." Thus man is endowed with *free will*. Take that away, and he is no longer any thing but a machine, put into action by the pleasure or contrivance of a power without him: no longer accountable for his actions, nor a fit subject for rewards and punishments. Hence the law of God being written in his heart, man has no need of a *learned priest*, to teach or expound it:—"And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them, unto the greatest of them, saith the Lord." Now this is a reasonable system; a system adapted to the human understanding as well as to every possible condition of life. It leaves the Deity in possession of his attributes of *infinite mercy, goodness, and justice*; and by making man a *free agent*, he is thereby *properly* and justly accountable to God for the use of the privileges granted him.

No means, therefore, which are contingent, or accidental, can be considered as essential to man's salvation. But a doctor of divinity; an outward teacher, and the possession of the Scriptures, are all contingent means, dependent on circumstances and events not under man's controul; they are not, then, *essential*. A man born at Constantinople, Pekin, or

Mogadore, does not, cannot possess them. Shall he, therefore, perish forever? Yes; according to your system, the misfortune of being born in a heathen land renders man, necessarily, an object of God's eternal, vindictive wrath! Yet you say the decree of God, made before time was, placed him there! He is no longer, then, to be esteemed a God "*equal in all his ways;*" and his attributes of infinite mercy, infinite goodness, and infinite justice, are mere nonentities!!

That human learning and the study of theology, are not means by which man can be made a practical teacher of religion, is further inferred from the nature of the gospel; which the apostle declares to be "*the power of God unto salvation.*" Moreover, "Our gospel," says he, "came not unto you in word *only, but also in power and in the Holy Ghost.*" And further: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it *of man, neither was I taught it, but by the revelation of Jesus Christ.*" But the gospel which your ministers preach, is *after man;* obtained in theological seminaries:—they are *taught it,* not by revelation, *which they deny,* but by a professor of divinity. If, therefore, we are to believe the apostle's testimony, the gospel which he preached, and that which your divines preach, are two very different gospels. They enter into the sheepfold, not by Christ, (*his revelation*) but through another door,—the door of a seminary. These ministers declare their gospel "*in word only:*" they have received it *in the letter,* and as no stream can rise higher than its source, they become ministers "of the letter *only,* which killeth," and not ministers of the spirit, which "giveth life." "For the gospel," says Dell, "is the word of faith; which word is the word in our hearts, according to the tenor of the new covenant, wherein God saith, '*I will write my law in their hearts, and put it in their inward parts:*' But now the university divines, the truth being indeed dead in their hearts, and having no presence nor power there, they take it up out of the books and writings of men, wherein it hath been buried: and by this means bring forth a dead doctrine to the world (which other men have spoken, but themselves have no experience of) and not the word of life, which hath quickened them; but only a dead letter, raised up like the living letter, which they present to them; as the witch of *Endor* raised up a dead *Samuel,* in the outward habit and appearance of the living *Samuel,* and presented him to *Saul:* So these university divines, bring forth the outward garment and appearance of the truth to the people, when they do best;

but the substance, soul, and life of the truth, they cannot bring forth; because they have not the living word of God in their hearts, but have only a dead word, which they gather out of the books and writings of men. And this the university divinity."

The evangelical prophet, looking, in the vision of light through the long vista of futurity, saw clearly into the nature of the gospel plan: "A highway," says he, "shall be there; and it shall be called the way of holiness: the unclean shall not pass over it; but it shall be for these, the way-faring men, *though fools*, (as to worldly wisdom and learning *shall not err therein.*" And another of the prophets declares: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Even in your own Confession of Faith, chapter i. 7, we are told, that "those things *necessary* to be known, believed, and observed, for salvation, are so clearly propounded and opened, in some place of Scripture or other, that not only the learned, but the *unlearned*, in a due use of the *ordinary* means, may attain unto a sufficient understanding of them."

III. *The result of experience.*

THIS is a highly important and conclusive branch of the inquiry. Practice, and practice only, must decide the character, test the truth or falsity of all systems which are capable of being tried by this certain standard. Now from the evidence furnished by the New Testament, it is demonstrable, that the theology and learning of that time, were so far from being made instrumental in the propagation of the gospel, that they were found the strongest barriers to its progress. "Christ crucified," says the apostle, "was to the Jews (the Chief Priests and Scribes) a stumbling block, and unto the Greeks, (the most learned nation of that day) foolishness." But I have above shown the bearing which the Scripture has on this subject. I will proceed to call your attention to the testimony furnished by ecclesiastical history. In Mosheim, Vol. i. page 110, we find the following remarks:

"The method of teaching the sacred doctrines of religion, was, at this time, (the first and second centuries) *most simple*, far removed from all the subtle rules of philosophy, and all the *precepts of human art.* This appears abundantly; not only in the writings of the apostles, but also *in all those of the second*

century which have survived the ruins of time. Neither did the apostles, or their disciples ever think *of collecting into a regular system*, the principal doctrines of the Christian religion, or of demonstrating them in a scientific or geometrical order. The beautiful and candid *simplicity* of those early ages, rendered such philosophical niceties unnecessary; and the *great study* of those who embraced the gospel, was rather to express its *divine influence* in their *dispositions and actions*, than to examine its doctrine with an excessive curiosity, or to explain them by *the rules of human wisdom.*" In page 114, the same author continues: "We may here remark, in general, that the apostolic fathers, and the other writers, who, in the infancy of the church, employed their pens in the cause of Christianity, were neither remarkable for their *learning* nor their *eloquence*. They express the most pious and admirable sentiments, in the *plainest* and most *illiterate* style. This indeed is rather a matter of *honour* than of *reproach* to the Christian cause; since we see from the conversion of *a great part of mankind* to the gospel by the ministry of WEAK AND ILLITERATE MEN, the progress of Christianity is not to be attributed to *human means but to a divine power.*"

Now, let us compare the assertions of Lyman Beecher, one of your very *orthodox* men, with the above historical evidence, confirmed by a "cloud of witnesses." In an address to the "Connecticut Charitable Society for the education of indigent, pious young men for the ministry," which has been printed and gone through *two or three editions*, this author makes the following declarations: "Men unacquainted with *theology* are unable to exert that religious and moral influence which it belongs to the ministry to exert:"—"The influence of such illiterate men is totally incompetent to arrest human depravity:"—"*Illiterate men have never been the chosen instruments of God to build up his cause.*"

Such gross misrepresentations, made in opposition to well known facts, exhibit a degree, either of fanatical delusion, or unblushing effrontery, to which we may in vain seek a parallel, except in the annals of Popery. But further: in the same address the author calculates that there are in the United States, about three thousand *educated* ministers; and, taking the European plan for his model, where he says there is one minister for every thousand, he hence infers a *deficiency* of five thousand ministers, and consequently about five millions of souls, "*destitute of competent religious instruction.*" "There are," continues he, "fifteen hundred illiterate ministers, (besides the above three thousand) but they are *unacquainted with theology*, and

therefore *unable* to exert that religious, and moral, and literary influence which it belongs to the ministry to exert."

This deficiency of five thousand ministers, is no doubt predicated on the report made, (to the Presbyterian Board of Missions, I believe,) by Mills and Schermerhorn, alluded to in my second letter. In this report these missionaries have excluded the ministers of the Methodists, Quakers, and Baptists, as not worthy of being noted, because too *illiterate* to "exert any moral influence." Thus, in their letters published in the "Luminary," they declare that from St. Louis to Boon's Lick, a space of about two hundred miles, was as destitute, or needs missionary labour as much as the empire of Burmah, when there were in that very space eleven Baptist Churches and about thirteen or fourteen ordained preachers.*

That the Methodists and Quakers are also excluded, in your calculations, from having any "part or lot" in the gospel ministry, may be inferred from the following extract of a letter from one of your ministers, Thomas C. Searle, found in the Wesleyan Repository, vol. i. page 97, and dated Indiana, May 5th, 1821: "We have a state," says the writer, "containing thirty-four thousand square miles of territory, and one hundred and fifty thousand inhabitants. To supply the *spiritual wants* of this great and rapidly increasing community *we* have old and young, firm and infirm, about ten ministers, who have been *classically and theologically educated* for the ministry. Could our brethren in the east see the *anxiety* with which these *simple hearted*, and I *trust*, pious souls, are *straining every nerve to establish* the preaching of the gospel among them, surely it would reward past exertions and stimulate to new efforts."

What an awful concern! the salvation of one hundred and fifty thousand souls scattered over a surface of thirty-four thousand square miles, dependent on the exertions of ten "classically and theologically educated ministers:" no less than fifteen thousand to each minister! Now it is an incontrovertible fact, that the Methodists alone "have there many ministers and many flourishing societies;" and the Quakers, the last year established a *Yearly Meeting* in that state, constituted of not less than sixty different meetings, a large proportion of which are in Indiana.

Intending, in the sequel, to return to this part of the subject, in order to show, that the views of your clergy as set forth in the foregoing quotations, may be explained, on a different principle than a mere *fanatical delusion*, I will here digress a little,

* Vid.—Thoughts on Missions, by John Taylor.

to answer the silly imputation so frequently cast on the Quakers and others who oppose theological seminaries, "that they are enemies to literature, and the friends to ignorance," &c. Now, as it respects the Quakers, (and I believe the Methodists also,) nothing can be further from the truth. As far as human learning is limitted to its natural and proper object, that of a mean to convey a *knowledge of men and of human affairs*, no people estimate it higher than the Quakers. In all their monthly meetings provision is made for educating those of the society who are destitute of means; and in these meetings the query "Do the poor freely partake of learning?" is annually read, and the answers sent up to the superior meetings, so that if any defect should be discovered, in carrying this salutary part of the discipline into effect, in any part of society, the proper remedy may be applied. Hence it is, that no society on earth, take them *as a body*, are better informed than they, in that kind of knowledge, which is subservient to the common purposes of life, and which may guard them against encroachments upon their rights, both temporal and spiritual. The Quakers are well aware, that it is, under Providence, to a more enlarged acquaintance with men and things, than is possessed by other nations, which has, in a great measure, protected, and we hope, in God, will continue to protect the people of this land, from the ambitious designs of a set of men who have in every age, made use of ignorance and superstition as the means of tyrannizing over the consciences of the people, and effecting their own elevation at the expense both of their temporal and spiritual rights. As no people since the reformation have suffered more from a mercenary priesthood, than they, so none are more on their guard; and it is an essential part of a Quaker's education, to make him acquainted with the length and the breadth, the height and the depth of priestcraft. Human learning, therefore, when applied to these uses, is of great importance to mankind. But we object only to its *abuse;* we oppose the mischievous and fatal error of making it the basis on which to build up a gospel ministry. Would it not be the height of absurdity to charge a farmer with a love of ignorance, because he refuses to put his son to the study of law to teach him how to plough and sow his field? Not less absurd is it to argue the necessity of learning Latin and Greek to qualify a man to teach the plain, simple, and self-evident precepts of Jesus Christ; of reading the Æneid, Illiad, and Odessy: the history and characters of the heathen deities, as a mean to become acquainted with the God of Israel;—of studying the Latin poets, lascivious and immoral,

to enable him to subdue his own lusts, and to teach to others the pure morality of the gospel; in fine,—of filling his head with theological jargon, in order that he may comprehend the doctrine of the new covenant, obvious to the meanest capacity, and engraven by the finger of God "on the fleshly tables of the human heart."

Returning from this digression, I continue to trace the effects of theological systems, by the clear light of experience. We have found the theologians of our Saviour's time, in a state comparable to *old bottles*, unfit to receive the "new wine of the kingdom;"—already filled with a fermenting mass of school divinity, and *"vaunting their profound knowledge of the law, and their deep science in spiritual and divine things, yet constantly showing (like our moderns) their fallibility and their ignorance, by their religious differences"—divided among themselves, "into a great variety of sects, their mutual fears of each other, (with the controuling influence of the civil power of the Romans,) were the reasons of their mutual forbearance!" Those of them who joined the Christian church, retained enough of the old leaven to produce, by the controversies which they raised, much trouble and schism among the believers; to which St. Paul alludes in his epistle to the Romans. Now, this description of the Jewish and Samaritan divines, will apply, in the general, to the theologians of every age to the present day; and I confidently appeal to all history for the confirmation of this assertion. Puffed up and "vaunting their profound knowledge"—always prepared for controversial warfare, and the persecution of the weaker sects, when thwarting their ambition, unless prevented by the *civil power*.

During the first century, and part of the second, the gospel continued to spread, and shine forth in all its attractive beauty and sublimity. "At this time, says Mosheim, (Vol. i. page 183) there was not the least controversy about those capital doctrines of Christianity, which were afterwards so keenly debated in the church." "This is not surprising, continues the same author, for the bishops of these times were *plain and illiterate men*." Again, "the number of *learned men*, which was very small in the preceding (first) century, grew considerably in this—and the *christian doctors*, began to introduce their *subtle and obscure erudition* into the religion of Jesus; to involve in the darkness of a vain philosophy, some of the principal truths of Christianity, that had been revealed with the *utmost plainness*, and was indeed *obvious to the meanest capacity*." "But this venerable simplicity was of short duration; its beauty

* See Mosheim's Ecl. His. vol. i. pp. 42, 44, 122.

was gradually effaced by the *laborious efforts of human learning and the dark subtleties of imaginary science.*" Vol. i. pp. 175, 183.

Thus, whilst men looked only to the grace of God, and the pure manifestations thereof, to qualify them for the ministry; peace and purity reigned among them, and thousands, through their preaching, flocked to the standard of Jesus. No controversies arose, except what were excited by the *Jewish divines, "for the bishops were plain and illiterate men."* But as soon as "the *Christian doctors* began to introduce their subtle erudition into the religion of Jesus;" as soon as they began to place their reliance on the study of letters and divinity, for qualifications to preach the gospel, how the whole scene changes! Controversies, schisms, persecutions follow in rapid succession; and, instead of a ministry, "shod with the preparation of the gospel of *peace*," and clothed with the whole armour of God; the breast plate of righteousness; the shield of faith; the sword of the spirit; and the helmet of salvation; we behold a tribe of theologians, inspired by the demon of discord, and corrupt, mercenary, and ambitious, in the highest degree. This is well attested by the writers of those times, upon whose authority Mosheim presents the following statements:

2d Century.—The *Christian doctors* had the good fortune to persuade the people that the ministers of the Christian church succeeded to the character, rights, and privileges of the Jewish priesthood. Vol. i. 179.

Synods were first established about the middle of the second century. They abridged the privileges of the people, and increased the power of the bishops: turned their influence into dominion, and their councils into laws. Vol. i. 179.

An aspiring clergy claiming the rights of the priests under the Mosaic dispensation, introduce tithes, first fruits, splendid garments, and other circumstances of external grandeur. Vol. i. 203.

Various divisions and heresies in the second century, produced by the *Christian doctors* and philosophers. Vol. i. 220, 240.

3d Century.—The Christian doctors who had applied themselves to the study of letters and philosophy soon abandoned the frequented paths, and struck out into the devious wilds of fancy. Vol. i. 273.

The pride and arrogance of the bishops increase in this century, and the vices of the clergy become great. Vol. i. 265.

4th Century.—The subject of this fatal controversy which kindled such deplorable divisions throughout the Christian

world, was the doctrine of three persons in the Godhead; a doctrine, which in the three preceding centuries had happily escaped the vain curiosity of human researches, and been left undefined, and undetermined by any particular set of ideas. Vol. i. 410.

In this century was introduced the monstrous doctrine that it was an act of virtue to deceive and lie, when by that means the interests of the church might be promoted; and also, that errors in religion, when persisted in, were punishable with civil penalties and corporeal tortures. Vol. i. 382.

5th Century.—The deplorable schisms which divided the churches, flowed chiefly from the unchristian controversies for dominion and supremacy which reigned among those who set themselves up for the *fathers and defenders of the church.* Vol. ii. 28.

The vices of the clergy were now carried to the most enormous length. Vol. ii. 30.

The sacred and venerable simplicity of the primitive times, which required no more than a true faith in the word of God, and a sincere obedience to his holy laws, appeared little better than *rusticity and ignorance* to the subtle doctors of this quibbling age. Vol. ii. 38.

6th & 7th Centuries.—The arts of a rapacious priesthood were practised upon the ignorant devotion of the simple. Vol. ii. 214.

"The disputes about pre-eminence continue. The vices of the clergy increase. Neither bishops nor presbyters, nor deacons, nor even the cloistered monks, were exempt from the general contagion; and in those very places that were consecrated to the advancement of piety and the service of God, there was little else to be seen, than ghostly ambition, insatiable avarice, pious frauds, intolerable pride, the supercilious contempt of the natural rights of the people, with many other vices still more enormous." Vol. ii. 171.

From the seventh century to the dawn of the reformation in the sixteenth, the state of the church (if church it can be called) grew worse and worse; and the "classically and theologically educated" clergy, became still more than before, eminently "distinguished for their gluttony, luxury, and lust:" and the immense donations that were made to them by an ignorant, superstitious people, furnished them with ample means of indulging in all manner of excess. "The piety in vogue, consisted in building and embellishing churches and chapels, in endowing monasteries, in crusades to the Holy Land, and

in missions to the heathens." "The oriental doctors," says Mosheim, "miserably divided among themselves, and involved in the bitterest contentions and quarrels with the western churches, lost all notion of the true spirit and genius of Christianity," and religion at this time, "consisted almost entirely in a motley round of external rites and ceremonies. The theologians kept the Christian world in a constant agitation, and endless controversies about the Trinity, the Eucharist, Baptisms, Predestination, the worship of saints and images, and other superstitious, unavailing rites; and failing to convince each other by arguments, councils and synods, and having succeeding in uniting the civil with the ecclesiastical states, they resorted to the sword, the torture, fire and fagot, and millions, and tens of millions, expiated their supposed *heresies*, on the altar of *orthodoxy!!*

Such are some of the characteristic features, displayed by a "classically and theologically" educated ministry for more than fifteen hundred years; yet, notwithstanding all this counter testimony, not less ample than incontrovertible, your writers and ministers gravely tell us, that no other ministry is capable of exciting a proper moral influence in society; and that it is a ministry classically and theologically educated, and no other, that God has always made use of to build up his cause!!!

In contemplating the impressions, moral and religious, made upon society by *school divinity* in every age, and in all its varieties, for sixteen hundred years, from the self-righteous Pharisee, tithing mint, cummin and rue, down to the disciple of Loyola, inculcating a morality, not less dangerous than licentious;—in tracing the character of the theologian, whether moulded in the Jewish temple, or the Alexandrian school; or issuing from the Lyceum, the Academy, or the famous institution, "de propaganda fide"; or armed with polemical weapons, forged in the more modern manufactories, Cambridge, Oxford, or Andover; in every individual of the species, we still find the same *generic* features. Puffed up with his carnal wisdom, and vaunting his superior knowledge; seeking controversy; ambitious of titles, fame, wealth and worldly honours; and producing every where, contentions, quarrels, schisms, and persecutions in the Christian church; changing "the fruitful field" into a wilderness; the refreshing pool into "parched ground;" and converting into "a habitation for dragons," the most beautiful places of Zion, where "grew the grass, with reeds and rushes!"

Martin Luther, the reformer, in testifying against the school divinity of his time, supposed that the vision in the 9th chapter

of Revelations, from verse 2d to 12th, had reference to this subject. The analogy, indeed, is so very striking, that hardly any one could fail of making an application so perfectly easy and natural.

And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace: and the sun and the air were darkened, by reason of the smoke of the pit. Theology, with all "*human* doctrines," may, very aptly be compared to a smoke; and its effect is to blind the *spiritual vision*, interposing, as a dark cloud, between God and the human soul.

And there came out of the smoke locusts upon the earth, and unto them was given power as the scorpions of the earth have power.

The species of locust here selected for a comparison, as far as it relates to its capacity for *devastation*, is no doubt the African locust spoken of by Riley in his Narrative. "Near the middle of this valley, says he, p. 473, we stopped to take our dinner—my mind was absorbed in contemplating the riches and beauties of bountiful nature, when I observed something that appeared like a *cloud of thick smoke*, rising over the hill at the north-east, and with the wind approaching as rapidly: I remarked to my Jew, that there must be a monstrous fire in that quarter; no said he, they are only locusts. In the mean time the flight was fast approaching, and soon came within a short distance, and directly towards us. Every labourer's attention was immediately turned from his plough and other employment: the oxen were stopped and every one stood aghast with apprehension and dismay painted in strong colours, on his anxious countenance, fearing that his field was to become a prey to this devouring plague. We were about two hours in passing this host of destroyers, which, when on the wing, made a sound as finely described in holy writ, "*like the rushing of horses into battle.*"

This figure applies both in a spiritual and temporal sense. Wherever "power has been given" the clergy, the kind of "moral influence exerted," has been a laying waste the walls of Zion, devastating her fruitful fields, and green pastures: and their extortion in the shape of tithes, church rates, and a variety of other ecclesiastical demands, have largely contributed to produce wretchedness and oppression in the fairest and most bountiful countries on the globe.

"*And their torment was as the torment of a scorpion, when he striketh a man—and the shapes of the locusts were like unto horses prepared for battle.*" The millions, that have been wounded in their consciences, persecuted, tortured, and burnt for their reli-

gious opinions, by a "classically and theologically educated ministry," bear ample testimony to this *sting:* their unceasing controversies, and quarrels, and scholastic disputations, justify the comparison of these divines to horses, fierce and war like—"prepared for battle."

"*And on their heads were, as it were crowns of gold*"—alluding to titles and degrees which they confer on each other, such as Doctor of Divinity; Reverend; Right Reverend, &c. &c.: "and these crowned ones *John Huss* called *hypocritas coronatos*, crowned hypocrites: and by reason of these crowns, they have authority and power among the multitudes of carnal Christians. Yet have they not true crowns, but, as it were, crowns of gold, which yet they are very proud of, and are much puffed up with them, though usually they are set on the head of ignorance and error.'—"*And they had hair as the hair of women.*" Effeminate in their habits; weak in that faith, "which worketh by love to the purifying of the heart"—their ministry, without *power*. "*And their teeth were as the teeth of lions.*" No set of men have warred more fiercely, nor bitten more sharply; each sect striving for supremacy, and wanting to reign alone. "*And they had breast-plates, as it were, breast-plates of iron.*" "And this is the pertinaceous and confident presumption of each sect, on the truth and soundness of his opinion: and by these breast-plates they are unconquerable; and these are the principles of each sect"—"*And they had a king over them,* which *is the angel of the bottomless pit, whose name in the Hebrew tongue* is *Abaddon, but in the Greek tongue he hath* his *name Apollyon*"—"that is, a waster and destroyer of the church."—"The deplorable schisms," says Mosheim, "which divided the churches, flowed chiefly from the unchristian controversies for *dominion and supremacy*, which reigned among those who set themselves up *for the fathers, and defenders of the church.*"

It has been a common practice with Protestants, to reproach the clergy of the church of Rome, almost exclusively, with bigotry and a persecuting spirit. A candid attention to historical fact, will show such a charge to be highly unjust. The "classically and theologically educated ministry" of every sect in Protestant Christendom, have, in proportion to their *numbers* and their *power*, yielded to this odious propensity, to a degree little inferior to that of the holy see. If by the latter, more victims have suffered, it ought to be remembered that her *power* extended over all Christendom, and that power was *absolute*. If her clergy exceeded in pride, and arrogance, and bigotry, let it not be forgotten, that kings knelt before them, and em-

perors bowed at their mandates; whilst superstition and ignorance loaded them with riches and honours.

Any other system of theology, under similar circumstances, would have produced the same results. Scholastic divinity and persecution are twin brothers; and the moment the first creed was penned by scholastic divines, that moment were sown the seeds of persecution, and the union of church and state, wherever it took place, has produced a rapid vegetation, and an abundant harvest of suffering victims.

It is thus that human learning and theology, when made the medium of initiation into the ministry, seem to have had the powers which fiction ascribed to the enchantress *Circé, of changing men into wolves and tigers.* The creeds and systems, that have been the results of their carnal, finite, fallible conceptions, have been, each in its turn, set up as the measure of conscience; the standard of *orthodoxy;* and, as in the case of the bed of *Procrustes,* these theologians have proceeded to the work of lopping and stretching, in order to bring all to their own *dimensions.*

For a confirmation of what I have said on persecution by the Protestant divines, I refer the reader to Neal's History of the Puritans; Besse's Sufferings of the Quakers; Fox's book of Martyrs, and the History of Modern Europe. No sooner was Episcopacy established in England under Queen Elizabeth, than the clergy of that persuasion, commenced an unrelenting war upon all *dissenters.* The clerical cry, "the church is in danger," was set up, and every priest became an *inquisitor,* and every prision an *inquisition.* Thousands were incarcerated for *non-conformity,* and treated worse than felons. Many perished in prison, by cold, hunger, and corporeal inflictions; others were banished, and a number under the reign of Elizabeth, were *executed.* This state of things continued during the reigns of James I. the two Charles', and Cromwell. In Scotland, when the Presbyterian clergy gained the ascendancy, they exhibited a temper and zeal equalled only by the barbarous ages: "They committed," says the historian, "furious devastations on the sacred buildings, laying waste every thing venerable and magnificent, that had escaped the storm of popular insurrection. Abbeys, cathedrals, churches, libraries, records, and even the *sepulchres of the dead* perished in one common ruin:" "with such indecent haste did the very persons who had just escaped the rigor of ecclesiastical tyranny, proceed to imitate those examples of severity, of which they had so justly complained."—Mod. Eur. vol. ii. 400, 401. The same violence appeared in this sect, during the Protectorship, and afterwards

in New England, and in short, on every occasion where power was put into their hands, of which I shall speak more fully in another place.

Of all the sects in Christendom, none suffered so much from the Protestant clergy as the Quakers. Their bold, undaunted and steady opposition to a corrupt, mercenary, and hireling priesthood, and their expositions of the mysteries of priestcraft united all the Levitical tribe against them, whose language was that of the Chief Priests and Pharisees of old—"If we let him thus alone, all men will believe on him, and the Romans shall come and take away *our place* and nation." Acting under these apprehensions, the theologians excited the people and the magistrates to commit the most unheard of outrages. The Quakers were fined and imprisoned for using the plain language; for not taking off the hat; for refusing to swear, and other similar pretexts. Many died in prison, and many from abuses of the rabble set on by the priests; and many were banished from their families. The grossest falsehoods and misrepresentations of them, flowed from the press and the pulpit, and found their way into civil and ecclesiastical history, and we may now read in Mosheim, Burnet, Cotton Mather, and other historians, for the most part correct on other subjects, the most palpable falsehoods respecting the doctrines and practices of those people. "The poor Quakers, says Jefferson, were flying from persecution from England. They cast their eyes on these new countries as asylums of civil and religious freedom; but they found them free only for the *reigning sect*. Several acts of the Virginia assembly of 1659, 1662, and 1693. had made it penal in parents to refuse to have their children baptized; had prohibited the unlawful assembling of Quakers; had made it penal for any master of a vessel to bring a Quaker into the state; had ordered those already here, and such as should come thereafter, to be imprisoned till they should abjure the country; provided a milder punishment for their first and second return, but *death* for the third; had inhibited all persons from suffering their meetings in or *near* their houses, entertaining them individually, or disposing of books which supported their tenets." Notes on Virginia, Balt. edit. pages 158, 159. Now I think no one can mistake the meaning of all this—"If we suffer these people, they will take away *our place*."

From this general view of the practical tendency of school divinity when introduced into the Christian church; and its direful effects on both religious and civil society, in every case, and in all ages of the world, especially when accompanied with

power; I will turn to inquire more particularly, whether the system which you are now pursuing with so ardent a zeal, has any superior claim to our regard.—I proceed to prove the following positions:

1. *Your call is outward and human.*—This appears from the very nature of it. "Why," says Lyman Beecher in the Address before mentioned, "why is not every eye looking out for some poor young man of talents and piety to set his face towards the ministry with all eagerness?" The *agent* for the "American Education Society," writes thus to a friend in Charleston:—"The good people in Maine have written to me for seventeen *beneficiaries*, and engaged to educate them in their academies and colleges"—"Almost any person can educate a minister. I am doing it: you must do it."—See "The Southern Evangelical Intelligencer."

In the Boston Recorder of May 18, are found the following extracts of letters to the aforesaid *agent*.

"*New Haven, Con. Oct.* 11, 1821.

"*Dear Sir*—Besides the young men I mentioned to you, there are others of equal promise, who would be willing and glad to study. If you will let me know immediately *how many* besides B—— and H—— can be received, though the number be fifteen or twenty, there is no doubt that they *can easily find them.*"

"*New Haven, Con. Dec.* 24, 1821.

"*Dear Sir*—There are four or five apprentices among us, who would be *willing* to commence their studies, could sufficient encouragement be given. They feel a desire to be ministers: but are *reluctant* to relinquish their present employments, without a higher measure of encouragement than I have ventured to give them."

"*Farrington, Con. Oct.* 26, 1821.

"*Dear Sir*—There is with us a young man whom I could confidently recommend, could he be *released* from his present *obligations*. He will be twenty-one years old next spring, and till then is indented to a *farmer*. He had never thought of qualifying himself for the sacred office, till I mentioned the subject to him. He has a sound mind in a sound body—of good *appearance, winning manners, &c.*"

Thus the call is from man—"Almost any one can make a minister," says the American agent, "I am doing it. You must

do it."—and those *who never even thought of the ministry*, are taken from their useful employments, and pressed into the service.

The doctrine of the *necessity* of an inward and spiritual call, to the ministry, is so clearly set forth in the New Testament, that no Christian sect that I ever heard of, has gone so far as to reject it, in theory, at least. The above proves that, in your practice, an inward and divine call is substantially rejected—"Any one may educate a minister." Moreover, your call *precedes* the preparation; but in the divine appointment, the preparation *precedes* the call.

2. *Your preparation is outward and human.* We learn the nature of the studies pursued in your theological seminaries, by the *titles* of the dissertations, delivered by the students of of *Andover*, at their annual examination, and published in the Essex Register of the 29th September, 1821, in Salem, Massachusetts. The following are some of them.

1. "How far should *philosophy* be admitted to direct the interpretation of Scripture?"

2. "Connexion between intellectual *philosophy* and Christian eloquence?"

3. "Comparison of sacred and secular eloquence."

4. "The eloquence of Curran."

5. "On the application of *inductive philosophy* to the Scripture doctrine of man's renovation by the power of God." &c. &c.

In your church government it is recommended that no candidate, except in extraordinary cases, be licensed, unless after his having completed the usual course of academical studies, he shall have studied divinity, at least two years, under some approved divine or professor of theology; and also, that before a candidate is licensed to preach, the presbytery shall require of him—1. A Latin Exegesis on some common head in divinity. 2. A critical exercise. 3. A lecture. 4. A *popular* sermon. Vid. Constitution of the Presbyterian church, pp. 405, 406.

The foregoing extracts prove that your system does not differ, essentially, from that of which I have before written, and of the fruits and effects of which I have presented a brief outline, according to the experience of all ages. It is the same system, in substance, against which the Holy Apostle warned the Colossians—"Beware, says he, least any man spoil you through philosophy and vain deceit;" and concerning which, the same Apostle cautioned his beloved son Timothy, who was entering into the ministry—"Neglect not the gift that is *in thee*, which was given thee by *prophecy*," (not by a seminary)—and "avoid profane and vain babblings, and oppositions of science." "For

the time will come, (and is it not now come?) when they will not endure sound doctrine, but after their own lusts shall they heap up to themselves teachers, having *itching ears.*"

3. *Your ordination is outward and human, and an empty, formal imitation of a miracle performed, in certain cases, by the Apostles.*

Among the exercises required of the candidate as above stated, that of preaching a *popular* sermon is one; and one, no doubt of much importance; for without this qualification he might not have a *call.* But if the congregation among whom he has exercised his *gift,* are satisfied with it, then a *call* is made, (not by the Holy Spirit) but by the congregation; and the presbytery, if they find the candidate's knowledge of "Philosophy, Ecclesiastical History, Theology, and the Greek and Hebrew languages," sufficient for a minister, proceed to the laying on of hands, first obtaining a pledge from the candidate that *he will maintain and preach the doctrines contained in the Confession of Faith, and no other.*

There is no part of your scheme which discloses more fully *the cloven foot of priestcraft,* than the views held up by your clergy on the subject of ordination. In the "Presbyterian Magazine," published in Philadelphia, and conducted by no less than twelve of the reverend D. D.'s of that city, I find an essay in the second number, on "Lay Preaching," written by W. M. Engles, one of the conductors, from which I extract the following:

"The authority to exercise the functions of this office (of a minister) can *only* be communicated by those who already possess that authority. The Apostles who received an extraordinary call to the ministry, did, by a particular ceremony, communicate ministerial authority to those who were to take part with them in the work; and it is by an imitation of their example, that a regular succession of gospel ministers has been preserved in the church. None but the *lawless and disorderly* will deny that a *succession* in the ministry is to be preserved *in this way:* that ministers of the gospel *alone,* have the authority to admit others to be co-workers with them, *to the whole extent of ministerial duty.*"

I shall now proceed to unfold the false character of the pretensions set forth in this extract:

1. *The word ordain, furnishes, of itself, no evidence of the use of a "particular ceremony."*

The verb *ordain,* is, in various places in the New Testament, put for constitute; appoint; make; elect. Thus, we are told

in Mark iii. 14, that "Jesus *ordained* twelve to be with him." Here the verb in the original is Ποιέω, *facio*, i. e. to constitute; make; or appoint, and has no more reference to "a particular ceremony," than the word *ordained*, in Acts xvii. 31—"that man whom he hath *ordained*;" or the same word in xiii. 48 and x. 42; "*ordained to eternal life*;" "*ordained of God.*" Neither does the original word in Acts xiv. 23, and translated *ordained*, justify the inference, that *a laying on of hands*, was resorted to. The verb used in this place is Χειροτονέω, i. e. to appoint by suffrage, (per suffragia creo) to choose or elect: and this construction receives additional strength from the circumstance, that when the laying on of hands is particularly mentioned, a different verb is used, to wit, Επιτιθημι, (impono:) as in Acts xiii. 3 and 1 Tim. iv. 14.

2. *The assertion that* "the Apostles who received an extraordinary call to the ministry, did, by a particular ceremony, communicate authority to those who were to take part with them in the work," *is unfounded.*

"And they appointed two, Justus and Matthias," Acts i. 23. In this appointment *all* the disciples, it appears, were concerned, and not being able to agree in the choice, *two* were were elected: and to decide on one of these, an appeal was made to God, by the casting of lots; "and the lot fell upon Matthias; and he was *numbered* with the Apostles." Here was *no laying on of hands.* The whole matter was determined "by God and the people."

Neither did Paul obtain his "ministerial authority" by a human ordination. "But when it pleased God," says he, "who separated me from my mother's womb, *and called me by his grace*, to *reveal* his Son in me, that I might preach him among the heathen; immediately *I conferred not with flesh and blood: neither* went I up to Jerusalem to them which were Apostles *before me:* but I went into Arabia, and returned again unto Damascus. Then after *three years* I went up to Jerusalem," &c.—Gal. i. 15 to 18. Thus Paul, *without even seeing* any of the Apostles, exercised that function for three years, taking "part with them in the work." Now, this conduct of Paul was, agreeably to the views of your clergy, "lawless and disorderly."

"And at that time there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, *except the Apostles.*" "Therefore they that were scattered abroad, went every where preaching the word." Acts viii. 1, 4.

Here we find all the disciples, who were scattered abroad

by the persecution, assuming "ministerial authority" without human ordination; the Apostles *remaining* at Jerusalem. The Holy Ghost had sealed their commission, as he had that of Paul, and they "consulted not with flesh and blood;" and this commission extended then, and still continues to extend to every Christian, qualified by the grace of God to execute it. This is plainly taught by the apostle James, who in his *general* epistle to the twelve tribes, scattered abroad, tells them—"Brethren, if any of you do err from the truth, and *any one* convert him; let him know that he which converteth the sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins." James v. 19 and 20. Likewise the Apostle Paul: "And he that prophesieth, speaketh unto men to edification, and exortation, and comfort." "*And ye may all prophesy,* (having gifts) *one by one, that all may learn, and all may be comforted.*" 1 Cor. xiv. 3 and 31. Again, the same Apostle says, in 1 Thess. xi. 4, "As we were *allowed of God* [and not by human ordination] to be put in trust with the gospel, even so we speak; not as pleasing men, but God, who trieth our hearts."—"And if any man minister," says Peter, "*let him do it as of the ability which God giveth.*" 1 Peter iv. 11. Now, compare this mild, gentle rule and government of these pious, devoted men, with that advocated by W. M. Engles, and his brethren; who, like *Theudas* of old, "boasting himself to be somebody," thunders forth anathemas against every one who shall presume to preach, that has not graduated in a college, pronouncing them "*fanatics and disturbers of the church of Christ!!*"

Now, had these high-minded ones profited by the instruction afforded in the following examples of "that humble man Moses," and our blessed Saviour, they would not exhibit such unbecoming arrogance.

"And there ran a man and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua said, my lord Moses, forbid them: and Moses said unto him, *enviest thou* for my sake? *would God that all the Lord's people were prophets.*" Numb. xi. 27, 29.

"And John answered and said, master, we saw one casting out devils in thy name, and we forbad him, *because he followeth not with us:* and Jesus said unto him, *forbid him not;* for he that is not against us is for us." Luke ix. 49, 50.

The following texts are quoted, among others, in favour of human ordination:

"And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts xiii. 3. Now, mark here, that it is declared in verse 2d, that "the Holy Ghost

said, separate me Barnabas and Saul ;" and in the 4th verse, "so they being *sent forth by the Holy Ghost* departed ;" and thus it was the Holy Ghost, 'and not the laying on of hands,' that imparted "ministerial authority" to these Apostles, to perform a particular service. Moreover, they had exercised this authority before, as appears by the last verse of the preceding chapter : Paul had been in the station for fifteen years ; vid. Gal. ii. 1 and 9. It is absurd, therefore, to suppose that this ceremony was used to confer a power, which they had before possessed in an eminent degree.

"Neglect not the *gift* that is in thee," says Paul to Timothy, "*which was given thee by prophecy*, with the laying on of the hands of the Presbytery." 1 Tim. iv. 14. The ceremony in this case, had no more to do with communicating ministerial authority, than in the preceding; the *gift* was conferred, as the Apostle expressly declares, by the spirit of prophecy ; and as he reminds Timothy in 2 Tim. i. 6. that "the gift of God" which *was in him*, was by the putting on of *his* hands, he both shows that the laying on the hands of the presbytery had no agency herein, and that he arrogates nothing to himself, declaring the gift to have been conferred by the spirit of prophecy, thus considering himself the mere passive instrument through which this gift was conveyed. From all which it is evident that,

3. *The Apostles never arrogated to themselves the power of conferring "ministerial authority," nor is there any evidence whatever of their appointing their successors, or co-adjutors, by virtue merely of their Apostleship.*

The Apostles, on various occasions, conferred the Holy Ghost by the imposition of hands, but this was a power extraordinary and accidental, as it regarded their office as ministers. There is but one source from which ministerial power and authority, ever was, is, or can be derived, and that is the Holy Spirit. This position is so clearly set forth in all the New Testament, as to render it unnecessary to make quotations to prove it. But although it were to be admitted, that the Apostles exercised the power of conferring ministerial authority, yet this would avail the clergy nothing, unless they could prove that they occupy the high ground—have received the "extraordinary call" and the gifts which these holy men received.—But this, I believe, they do not pretend to.—Who ever heard of their conferring the Holy Ghost ? of healing the sick ? or cleansing the leper ? But the power, we are told, has been transmitted through a regular succession of gospel ministers from the Apostolic age to the present time ! "Who would not shud-

der," to adopt the language of the writer in the Presbyterian Magazine—" who would not shudder at the thought of ministerial authority being limited to, and transmitted by, a classically and theologically educated ministry, such as history proves it to have been?—a ministry who have turned christendom into an aceldama, and the blood of whose victims, crieth up from the face of the whole earth—a ministry, to use the words of the historian, " distinguished (for more than one thousand years) by their gluttony, luxury, and lust ! !"

It is thus that the clergy, conscious that an attempt to support their pretensions on the ground of an " extraordinary call" would be vain and hopeless; endeavour to establish the sanctity of their laws, and their claim to exclusive privilege, through and by the succession; a desperate alternative, to maintain a desperate cause. " The succession," says a certain writer, " cannot be proved. Its advocates are obliged to trace it through children, heretics, schismatics, infidels, idolators, simonists, drunkards, adulterers, sodomites, and murderers: but after raking through all this filth, they cannot make it out. The pretence then of being in the succession, is a mere arbitrary assumption: there is not a minister in christendom, who can demonstrate, upon this principle, the legality of his orders."

In vain, therefore, are the efforts to attach a mysterious power and sanctity to this rite, as exercised by theologians; in vain is it clothed with all the " pomp and circumstance," and solemnity of an outward religion; common sense withdraws the flimsy veil, and discerns nothing but a formal, mechanical operation, bereft of power, or virtue; the mere skeleton, the *caput mortuum* of an apostolic, spiritual investiture.

The *reverend* writer in the Magazine before quoted, remarks:—" that *lay preaching* has a tendency to produce the most erroneous notions—that Christians in private life should do *no more* than preach by their *example*, [*a very good sort of preaching, and which few of the clergy have practised*]—that a blessing can reasonably be expected *only* upon a proper application of *human exertions*—and that a man who urges his spiritual call to preach, when destitute of necessary *human* learning (not college bred) is a *fanatic*, and is to be avoided as a *disturber* of the church of Christ." Now, when we contemplate the perpetual quarrels, disturbances, persecutions, and bloodshed produced in " the church of Christ" by a *learned* ministry, in all ages, and especially the " *human* exertions" displayed by the Calvinistic brethren of this writer in Geneva, Holland, England, Scotland, and Boston; instead of declaiming contumeliously against *lay-preaching*, and contending for exclusive

privilege, I think they have great cause to adopt the language, "to us belongeth blushing and confusion of face." There breathes through this whole essay of W. M. Engles, such a spirit of intolerance, narrow-minded bigotry, and presumption, *as fairly* entitles the writer, and all who think with him, to the severe reproof given by the Saviour to some in his time, whose characters were fashioned in the same mould—"Wo unto you Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." Mat. xxiii. 13.

On the whole the pretensions of the modern clergy, are no less at variance with the doctrines and examples found in the New Testament, than with the nature of the gospel itself. In the primitive church, there was no *privileged order* of men: no clergy; no laity. These distinctions were the after-work of priest craft. No peculiar privileges were claimed or usurped by the Apostles nor their co-adjutors; nor any other influence exerted than what was obtained through the medium of a voluntary homage paid to holiness and purity. Here we find no written creeds nor systems of theology; for the articles of a Christian's faith are *few and practical*, and engraven on his heart. Here we read of no Reverends, nor Right Reverends; for the disciples practised their Lord's lesson, *not to seek honour one of another, but to seek the honour which cometh from God only;*—no councils, or synods;* for they courted not power, but obeyed their master's command: *he that would be great among you, let him be your servant;* no begging in the name of religion; no cry of "give, give," for they took care of their flocks, not for filthy lucre, but of a ready mind; going forth preaching, and "taking nothing of the Gentiles;" remembering their Lord's saying: "*that it is more blessed to give than to receive.*"

Where, then, are we to look for this doctrine of *exclusive privilege?* In the church of Rome. Here the system had, if not its origin, its growth, and here it was matured. A layman must not read his Bible, nor preach, nor exhort, even in his own family. In every case touching religion or conscience, the priest must be consulted. The priest was the layman's casuist, his confessor, his director, and *without him he must do nothing.* The reformation has mutilated, but not destroyed this fabric; *its foundation has never yet been broken up*—some of its

* "These *councils*, of which *we find not the smallest trace*, before the middle of this (2d.) century, changed the whole face of the church, and gave it a new form: for by them the ancient privileges of the people were considerably *diminished*, and the *power* and *authority* of the bishops *greatly augmented*. Mosheim, vol. i. p. 178.

pillars are yet standing; the most conspicuous of which is that *near the pulpit with* ORDINATION *inscribed upon it.* A phalanx of the Levitical tribe surrounds it. Does a poor *layman* approach? They brandish their *carnal* weapons; *he is about to touch their bone and their flesh; and they* (as it were) *curse him to his face!!*

Leaving the subject of ordination, I proceed to examine other parts of your system. From statements now before me, the buildings, furniture, &c. at the famous Andover Seminary, are in a style wholly at variance with the plainness and simplicity of the gospel. Amongst other extravagancies, I note the following:

1. A house for professor Griffin, *built in the most elegant and expensive style*—cost, over twenty-four thousand dollars.

2. A house for professor Stuart—cost, over ten thousand dollars.

3. A chapel, finished with *mahogany;* the floor covered with an *elegant* carpet which cost one hundred and fifty dollars; and ornamented with an entry lamp of the most extravagant fashion. Cost of the building forty thousand dollars.

4. The sums of money given to this Seminary by a few individuals only, by bequest, donations, &c. amounted in 1821, to near four hundred thousand dollars!!

5. The professors complain that fifteen hundred dollars a year is insufficient to maintain them, although they have their houses furnished free of expense. Now it is with this display of worldly pomp, and grandeur, and fashion, before them; and under the tuition of such professors, that the "pious young men" *educated for the ministry,* are to imbibe the self-denying precepts of the gospel!! But it is not at Andover only, that this extravaganee is exhibited; it is diffused throughout the whole system,—it is even carried to the heathen world. "Dr. Carey's house," says Harriet Newell, (at Serampore,) "appeared like a *palace* to us; he keeps a *large number* of Hindoo servants—he is now advanced to a state of *honour, with six thousand dollars a year*—the garden is large and *much more elegant than any I ever saw in America.*"

In order to support such a system as this, immense sums of money are requisite; and no pains are spared to obtain it. Your clergy, with their caterers and agents, by exhortations, by entreaties, and even by threats and denunciations, have opened an immense number of small streams, which flowing together, grow into large rivers, and find their way to Andover, Princeton, or Serampore. It is thus that innumerable societies are formed of various kinds of grades, as "Female Societies, Cent Societies, Mite Societies, Children Societies, and even

Negro Societies, both *bond* and free. One leaves off the use of butter; another wears *coarse* shoes; another *undressed* cloth; and thus, even the necessaries of life are parted with by the poor and needy, in order that priests and professors may dwell in houses built in the most extravagant style, and live in a corresponding manner!! "Wo unto you Scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them, are not aware of them—ye destroy widow's houses—grind the face of the poor; and load men with burthens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers."

At the Princeton Seminary, the same system of expenditure is, in degree, manifested, as at Andover. The funds of the former, however, are not so large as those of the latter. The Assembly of the Presbyterian church in the United States, on behalf of this institution, say:

"Have you (addressing the ministers) reminded your flocks of what themselves owe to that gospel? Have you pressed upon them the command of our Master, to "commit his truth to faithful men, who shall be able to teach it? A command *we cannot fulfil unless they put the means* [money] *within our power.* Have you set before their eyes, the hour of death, and the solemnity of judgment, and asked them how they can answer it to *Jesus Christ* to let *his truth* perish before their eyes? If you have not done this, you have not yet fulfilled your duty to God and the church; and if you will do it, the Assembly can never be brought to believe that you will plead in vain. They will not, they can not believe, that *while the hands that were pierced are stretched out with a request for such an offering,* a Christian can be found in all our bounds who will refuse *his Lord?*"

Here we have the Saviour again *betrayed;* and transformed, ridiculously enough, into a modern missionary, begging money to buy a little Latin and Greek for his ministers! We should not be much surprised to see this *happy thought* transferred upon canvass, and handed about to obtain money from the people. Should your Synod resolve upon this measure, I would invite their attention to the following contrasts:

1. Lyman Beecher holding a paper in his hand, on one side of which is written: "Church and state—put not asunder what God hath joined:" and on the other side, "Homogeneous influence."

2. The missionaries dining in "Dr. Carey's palace at Serampore," on the sumptuous fare described by one of their number, (see letter 2d.) and opposite to this, our Lord and his disciples sitting on the ground, eating bread and fish.

3. Professor Griffin in his *elegant house at Andover*, receiving the coppers from a Cent Society of *negro slaves*.

4. Our Lord's disciples going forth to preach the gospel; the foremost holding a roll, on which are written these words: "Carry neither purse, nor scrip, nor shoes—take nothing for your journey;" at a short distance is seen a modern missionary on his way to the heathen, reading a paper, on which is written: "Outfit two thousand six hundred dollars; with one thousand dollars per annum—"quite two little."*

5. "The good Dr. Carey" pocketing his annuity of six thousand dollars, whilst Paul is passing by, on his return from Antioch, holding in his hand, his Epistle to the Corinthians, in which we read these words—"What is my reward then? Verily that when I preach the gospel, I may make the gospel of Christ *without charge*"—"taking nothing of the Gentiles."

6. William Bartlett presenting a heavy purse to the agent of the Education Society, and, at the same time kneeling to receive a *crown* from Lyman Beecher, inscribed with the word IMMORTALITY.

* See Christian Repository, vol. i. No. 42, in which it is stated, that to prepare, to equip, and to land each missionary, costs the British public not less than 600*l.*—2666 dollars.

LETTER V.

THE SAME SUBJECT CONTINUED.

THE contrast which presents between the ancient and present modes and exertions to spread the gospel, cannot but strike every reflecting mind. So far from money being thought, in the primitive times, as an essential in the diffusion of the gospel, it is, in the New Testament, declared to be "*the root of all evil;*" and there is not a single call made for it, from the mouths of the Apostles, except for the support of the *poor in the church;* and to those who had the means, a recommendation to receive into their houses, and entertain such as travelled in the service of the gospel. But now "*tempora mutantur et* vos mutamini *in illis;*" and money is the only *lever* that can put in motion your ponderous theological machinery. Calls are numerous, and loud, and strong; *not for the poor of your churches,* for so far from *giving* to them, they are organized into *Cent Societies,* and their last pittance is thus extorted from them; but, to supply the insatiable cravings of your clergy. And these calls are not from Synods only, but from all quarters. Your *religious* newspapers are full of them.

"What must be done?" says Lyman Beecher, in the address before quoted: "The press must *groan* in the communication of our wretchedness; and from *every pulpit in the land,* the trumpet must sound, long and loud. The nation must be *awakened,* or *we* are undone. Men of wealth, help! we entreat you, help to save your country from ruin"—"and millions of your countrymen from hell! Are you friends to *civil liberty?* give!—do it quickly, for while you read, they die, and go to the judgment: and with all the expedition that you can make *about seven hundred and fifty thousand must die in this Christian land, destitute of the means of grace, before you can send to them one competent religious instructor*—Give, that you may provide for your children at home, and abroad, *an inheritance uncorrupted, and undefiled, and unfading in heaven!*"

A writer in the "Guardian" of December, 1820, printed at New Haven, says: "To one inquiring what he must do to inherit

eternal life, the Saviour said, sell all that thou hast and give to the *poor* (not to the clergy)—the same Saviour *demands* some of our property (for the priesthood!) *that we may have treasure in heaven*"—"shall we not obey him, and spare a *little* of what is given us, *for the salvation of souls?*"

A certain Jacob Sherred of New York, having bequeathed a large amount to a *theological seminary*, the editor of the Christian Repository, in No. 1, makes the following comment: "Mr. Sherred has done *well;* has *obeyed* his Lord's command, '*lay up treasure in heaven*'—let no Christian die without contributing *largely* to the *Lord's treasury.*"

In a discourse delivered by Philip Lindsay before the *Presbytery* of New Brunswick, at their meeting in Trenton, Oct. 6, 1818, is found the following: "*Happy* the man, who, whilst he is prospered in business, knows how to bestow to the best account (i. e. to the priesthood) the fruits of prosperity. Verily, he shall be prospered more abundantly in this life, *and in the life to come he shall wear a brighter crown, than all the wealth of created worlds could furnish!!*"

Thus the doctrine is plainly set forth, that the salvation both of the country and people, depends wholly on freely bestowing our *money*, to replenish the pockets of the priests and professors. But your clergy do not stop here: they carry this matter further than even *Simon Magus* himself; for, although it constitutes a leading article of your faith, *that works have nothing to do with our salvation; yet, it seems the work of giving our money freely to the priesthood, is an exception to the rule*, and on the strength of such donations we are promised "treasure in heaven," and "*a brighter crown than all the wealth of created worlds could furnish.*" This species of "*holy cunning*" to extort money, cannot be too much reprobated by every Christian. It carries us back to the dark ages, when a legacy to the church *insured a passport to immortality;* whilst he that withheld *was left to die without benefit of clergy, and delivered over to the prince of darkness!!*

"Why," says a writer in an eastern paper, "why is not every farmer hoeing corn for the *Education Society;* every rich man writing a *large* check on the bank; every good house-wife whirling her wheel; to make money or clothes for those poor young men; and every eye looking for some poor young man of talents and piety, to set his face towards the ministry with all eagerness? Awake! awake! all people; arise early; sit up late, and work hard, *and give freely!*"

Numerous pages might be filled with similar appeals to obtain money; but the above furnish abundant evidence to show how

strongly the hopes and expectations of your clergy are drawn to this quarter. This subject would seem to form the Alpha and Omega of their prayers—the primum mobile of their exertions. No stone is left unturned; every art and method is exhausted to obtain the desired object—even anti-christ himself is put in requisition; and pride, and vanity, and a love of worldly honour—*passions which it is the business of religion to subdue*—are excited, and aroused to aid this concern; and that from a quarter too where it ought to have been the least expected. Thus it is "resolved by *your General Assembly*, that any person or persons, not exceeding *three*, that shall give or bequeath twenty five thousand dollars for the endowment of a professorship, *such professorship shall ever bear the name of the* founder. In like manner any one giving two thousand five hundred dollars for the endowment of a scholarship, *the same shall ever bear the name of the* donor. Also, any one giving twenty dollars, *constitutes him a member of the Education Society for life.*" So much for the General Assembly; and all that is wanting to complete their scheme is, a *star*, a *garter*, and a *ribbon*.

The papers of the day are also "spangled over" with the names of contributors, with *flattering notices* annexed, *in order to induce others to come and do likewise;* and thus men, allured by worldly honour—to have their deeds trumpeted abroad, have been induced to put into the "*Lord's treasury*," *to the defrauding of their creditors, and the injury of their destitute families.* And, to cap the climax, the Saviour is represented by the *General Assembly, with his pierced hands stretched forth to receive the filthy lucre!!* He, who thus cautioned his disciples: "Take heed that ye do not your alms *before men, to be seen of them;* otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, *as the hypocrites do*, in the synagogues, and in the streets, *that they may have glory of men.* Verily, I say unto you, they have their reward. But when thou doest alms, *let not thy left hand know what thy right hand doeth.*"

What can the ultimate object be that thus stimulates your clergy to such unparalleled exertions? Ought we to ascribe it to *love for the souls of men?* Did I suppose that no personal considerations; no secular aims, nor ambitious views, were connected with these proceedings, I would now lay down the pen, under the persuasion that public opinion, and more sober reflection would, in process of time, enlighten and reform your judgments. But any one who has read ecclesiastical history, and thereby become acquainted with the movements and achievements of

an *educated hireling ministry*, might be permitted, without being accused *even of a breach of charity*, to indulge a fear, that building upon the well-founded maxim, that *money creates influence, and influence power*, the love of an earthly kingdom had found a place in the hearts of the clergy, and mingled with their offerings. I will now proceed to prove that what might very reasonably be feared, *is already matter of history!* As full evidence of this fact, I produce the following letters, written by *Ignatius Thomson:* the last dated Pomfret, (Verm.) Sept. 27, 1813, (the author was once connected with the clergy, and thus became apprised of their views.)

"The following communication has rested on my mind for years. Between the consciousness of the effect that it would have on me personally, by reason of the great *clerical influence* in this part of the country, with whom I stood connected, and my sense of duty to the community, I have, till now, refrained from speaking of it, except to some of my friends—the designs of the congregational clergy, have become so alarming to the freedom of religious inquiry, and the liberties of our country, (for they are intimately connected) I cannot feel excused to remain in silence." The writer proceeds to state, that about the year 1799, hearing much of Thomas Jefferson's infidelity, he called on a member of congress for information. The member told him that he considered Thomas Jefferson a man of correct morals; but he endeavoured to show him the importance of having a President from the *eastern states*, who would consult *their* (the clergy's) interests and defend their *rights*. "He then addressed himself to me," says the writer, "in sentiments like these, as near as I recollect: 'I am surprised you have joined that party; you are acting against your own interest. It is understood, among the *opposite party*, if they should succeed so far as to have a decided majority in the states, *the clergy are to be remembered*. We have conversed on the subject, but have not, as yet, determined whether it would be best to have them *draw their salaries from the public chest at the head of government, or have provision made for them to draw from a deposit in each state*. This, however, *will be fixed in season*. You will *then* be able to support *some dignity of character*. You will not be troubled with the whims and complaints of many in your parish. *This is generally understood among the clergy.*' I replied, I was afraid of such an establishment: that the persecuting scenes of past ages would return. He observed that we were too enlightened.

"Since that time I have observed the conduct of the clergy and could readily understand their motives. I could clearly

understand Dr. E. in his history of Jerusalem, and Dr. M. in his elegy over the French priests. The prophetic fate of Bibles and meeting houses, depending on the presidential election, sprang from the same source. This led the clergy to enter into a closer connection. Where there was no state connections formed, they were immediately attended to. These conventions meet once a year in each of the states east of the Delaware, and each convention chooses two delegates to represent them in each of the states. They have formed a *creed*, which they have *mutually pledged themselves to support.* They have concerted their Magazines, their Missionary labours, their Tract Societies, &c. to *establish* this creed in the minds of the serious part of the community. They have established a Theological College in Massachusetts, *devoted to the same object.* They have gone so far in this state, (Vermont,) and, as far as I know, it is the same in other states, as to choose a standing committee to *grant license* or *liberty* to clergymen, who come into this state, *to preach in their churches.* They have agreed to have no fellowship with a clergyman, who will not procure such a *license*, and have warned the churches against hearing any one, however well he may come recommended, unless he produces such a *license.* They have *exhorted the churches to excommunicate as heretics* all those who will not assent *to their creed:* and there are, in a large proportion of the towns (or townships) among us, those who are *excommunicated on this principle.*

"It is the devotion of my heart that this design, like the hypocrite's hope, will eventually prove nothing more than a spider's web. Though I am one of those victims whom their policy has given over to feel the effect of their *anathemas*, I still entertain a hope, that the civil policy of our country will never compel me to apply to a creed-maker to manufacture a set of articles of faith between me and my Redeemer.

"IGNATIUS THOMSON."

The second letter of I. Thomson, is as follows:

"*Dear Sir*,—I feel it a duty to communicate to the public, through the medium of the *Herald*, a subject which is of some interest to the friends of civil and religious freedom.

"In the spring of the year 1807 or 1808, I attended an association of the Congregational clergy, at Thetford in this state. After the members had generally convened, a Mr. Fuller, minister of Vershire, observed to Dr. Burton, 'Well, you did not succeed in getting Mr. Fowler in a member of the corporation of Burlington.' [This College is patronized by the state, and is known by the name of the University of Vermont.] 'No.

replied the Doctor. 'Well, what must be done next,' said Mr. Fuller. The Doctor affected to be at a loss for an answer. Mr. Wooster, another member of the corporation, replied with some feeling, 'We must withdraw our support from that college, and turn it to Middlebury,' [another college in the state, under the patronage of individuals.] The Doctor then began, 'We must turn our influence to Middlebury, and I think we can easily run down the University. When the corporation are convinced that they cannot support the reputation of the college, without the *Calvinistic influence*, they will be willing to give up Dr. Sanders, [the president] then we can manage that college *as we please*. It will be of great importance to have it under the Calvinistic influence. *To do this, we must* cry down *the college and Dr. Sanders. We must make the people believe, that the reason why the college does not flourish, is because Dr. Sanders is so unpopular.* The *Calvinistic sentiments* never will prevail, till the colleges are under *our influence*. Young men, when they go to college, generally, have not formed their religious sentiments. We ought to have a president and instructors, who have the *address* to instill the Calvinistic sentiments *without the students being sensible of it.* Then, nine out of ten, when they leave the college, will *support the Calvinistic doctrine.*— They will go out into the world, and will have their *influence in society*. In this way *we can get a better support* without any law than we have ever had with. And besides, when all our colleges are *under our influence*, it will establish our sentiments and influence, *so that we can manage the civil government* as we please.'

"He then began to name the colleges, and found them all under the Calvinistic influence, this side the Delaware, (a river peculiarly distinguished in certain men's calculations) 'except *Brown University, Harvard University*, and the *University of Vermont*. Brown University may be considered as much for us as against us. We have a Divinity College at Andover, which has a great influence over Harvard College, and we think it will soon bring it over to our interest; and we must *exert* ourselves to obtain *this*.' These are the sentiments, and as nearly the words as I can recollect.

"In the year 1809, I was chosen a member of the general assembly of this state. I then felt it a duty to prevent the *designs* of the clergy, if possible. Accordingly, I brought in a bill to amend the act of establishing the University of Vermont at Burlington. The principal object was to take the right of filling vacancies in the corporation, into the hands of the legislature, by a joint ballot of both houses. This, I considered,

would always make the colleges popular, notwithstanding clerical designs. The cry of an unpopular president has been continually sounded; and, from some unexpected movement, a majority of the corporation have so far been charmed with the clerical song of an unpopular president, that they have proposed to meet at Montpelier during the session of the legislature, and take into consideration the expediency of removing Doctor Sanders from the presidency.

"I understand the malcontents have their eye fixed on a Dr. Blanchford, of Lansingburgh, New York, as one who is capable of instilling Calvinistic sentiments, *without the students being sensible of it.* The heart is deceitful above all things, and desperately wicked; who can know it?

"IGNATIUS THOMSON.

"*Pomfret, (Ver.) Sept. 27,* 1813."

The first letter of I. Thomson proves the fact, that the Presbyterian clergy in New England, were plotting to establish *their creed* throughout the union; to have all other sects taxed to support their aggrandizement, and thus give the death-blow to civil and religious liberty in this country. Towards the close of Adams' administration, their plans were nearly matured. But they saw that if Thomas Jefferson was elected to the presidential chair, a total defeat would follow. "From every pulpit in the land," therefore, the trumpet sounded long and loud. He was denounced as an atheist, a deist,—an enemy to all religion! But all this would not do; republicanism triumphed; the man of the people was elected; our liberties were, once more, secured; and the golden dreams of a venal clergy dissolved into empty air, "without a wreck behind!"

The New England clergy have stoutly denied this charge; but in vain. The testimony of I. Thomson does not stand alone. It is sustained *by a cloud of witnesses,* from which I will select the following, for the satisfaction of the doubting reader:

Dr. Lyman, of Hatfield, (Mass.) in a sermon preached Nov. 4th, 1804, *the day preceding the choice of electors for President and Vice-President,* said, "The *civil,* no less than the ecclesiastical powers among the nations, are to stand by the Lord of the whole earth; and they must *unite* and *combine* their labours, and be fellow-helpers for the good and happiness of the church." "Those who would dissolve the *connection* between civil rulers, and religious teachers, and destroy the influence which they have in that connection, *are putting asunder what God has joined.* God has joined together Moses and Aaron; Zerubbabel and Joshua, Christian rulers and Christian teachers: and

he never had a church at peace and in *prosperity*, where leaders in civil life and teachers of religion, did not, in some good degree, unite their counsels and operations." "*The church cannot be at rest and in peace, unless* CIVIL MAGISTRATES *become the* NURSING FATHERS *of the church.*"

Now this *political* sermonizing was on the eve of a presidential election; and the language is—"Choose thou unto thee Zerubbabel; one who will be a *fellow-helper*, a *nursing father to our church*—one who will unite his "counsels and operations" *with our teachers.*

The same sentiments are found in the late Timothy Dwight's "Travels, in New England and New York," published in four volumes octavo. Speaking of the state of religion in Rhode Island, this author remarks that, "farmers and mechanics push themselves into the desk for two reasons, *to avoid labour** and to display their gifts, or, in other words, from *sloth* and spiritual pride." "Ministers have to depend on *voluntary* contribution. *This evil is radical and can never be remedied but by the* INTERPOSITION OF GOVERNMENT." Vol. iii. p. 66.

Similar complaints are made by this writer, with respect to New York:—"At the best," says he, "the minister will hold his living on a tenure absolutely *precarious*, and this, of itself, *will discourage men, qualified for the office, from entering on it.*"†

In another place, the same author tells us, that a variety of different sects in the same community, destroys or weakens the influence of religion; and that its full effects on society are only to be looked for where there is but one kind, &c., or words to that amount. Here, then, we have church and state, and homogeneous influence over again!

Having been foiled in their expectations of getting their hands into "the public chest," by the election of Thomas Jefferson, the "enterprising ministers" of New England, are endeavouring to accomplish the same object by other means, as set forth in the second letter of I. Thomson, "Zerubbabel and

* These remarks come with a very bad grace from this quarter, whilst we see so many "pious young men," forsaking their mechanical and agricultural pursuits, to go into colleges and seminaries, and lead a life of idleness and ease on the public funds.

† The author, it seems, is well aware of the mercenary character of his brethren, and that they will not enter on their pastoral duties without a full certainty of being well paid for it. Now, these are precisely the kind of ministers whom the Apostles Paul and Peter would have rejected as not qualified for the station: "A bishop must not be greedy of *filthy lucre.*" 1 Tim. iii. 3. "A bishop must not be given to *filthy lucre.*" Tit. 1, 7.—"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but *willingly; not for filthy lucre, but of a ready mind.*" 1 Pet. v. 2.

Joshua" are now to be "joined together," by creating a host of "fellow-helpers," and "nursing fathers" through the medium of colleges and theological seminaries. Every college that is not under *Calvinistic* influence is to be "*cryed down*," and Presidents appointed in each college who shall "*have the address to instil the Calvinistic sentiments*, without the students being sensible of it!" "They will go out into the world, and will have their influence in society. In this way we can get a better support without any law than we have ever had with. And besides, *when all our colleges are under our* influence, *it will* establish *our sentiments and influence*, so that we can manage the civil government as we please!"

Here we are furnished with a clue, by which to discern the reason, why those missionaries, sent out by the Presbyterian board, to ascertain the *wants* of our "thirsty land," excluded, in their estimate, ministers who were not under *Calvinistic influence*. We now perceive the full force of Lyman Beecher's remarks, when he says: "There is a state of society to be formed by an extensive combination of institutions, religious, civil and literary, which never can exist without the co-operation of an educated ministry. The integrity of the union demands *special* exertions to produce in the nation a more homogeneous character, and bind us together by firmer bonds. A remedy must be applied to this vital defect of our national organization." "But what shall that remedy be? There can be but one. The prevalence of pious, intelligent, enterprising ministers throughout the nation, at the ratio of one for every thousand, would establish schools, and academies, and colleges, and habits, and institutions of homogeneous influence."

Such then are the ambitious aims of *an educated Presbyterian ministry*. The great exertions making to extend the Calvinistic sentiments—to furnish us with an *enterprising* minister for every thousand souls—to establish a homogeneous influence; and the *defect* so much complained of in our *national organization*, cannot now be misunderstood—and deserve the serious attention of every friend to civil and religious liberty!

I am not conscious of a disposition either to magnify things in their nature of small moment, or to indulge groundless apprehensions. Whilst the influence of men of ignoble minds and rancorous spirits, is confined by public sentiment, within that narrow limit which common sense draws around it—although such men may, like the insect they resemble, eject their venom, and spin their web, they are objects of pity rather than of fear. But when to these qualities, are added an ambitious seeking after wealth and power; with natural talents; and all adroitly

covered with a sanctimonious garb;—it is then that they become objects of fear; just causes of alarm to the community.

It is a safe position, and one, the truth of which is supported by evidence little short of demonstration, that power is no where more dangerous to the best interests of civil society, than in the hands of a hireling priesthood: that, although the religion of Jesus Christ raises the expectations of its votaries far above sublunary things, and dissevers their connection from every worldly interest; yet such has been the abuse of it, that it is from the grovelling ambition of those who profess to teach it to others, that the civil and religious liberties of mankind have received the most fatal wounds!! And whilst men shall choose to "heap to themselves" such teachers, their liberties will be no longer safe, than whilst a kind of *balance of power* is maintained by their division into a number of different sects; and thus the following line of Pope is as applicable to the *religious*, as to the physical world:

"All nature's difference keeps all nature's peace."

The truth of these remarks is exemplified in the temper and conduct of the Presbyterian clergy. Confiding in their *numbers*, already do they begin to threaten our "civil rulers," with the coercive influence of their fifteen hundred *ministers;* and to "cry down" those who are not, as yet, disposed to become "the nursing fathers of the church!!" Already is heard the clerical cry of atheist, deist, heretic, against those who oppose their sectarian schemes and ambitious designs! Now when the cloven foot of intolerance is thus put forth, even in open day—when more than a speck of war already appears in the Calvinistic horizon, and thunderings even now assail our ears, what may not honest dissenters justly apprehend, should Lyman Beecher's "homogeneous influence" prevail, and there be set over them an "enterprising" minister for every thousand?

Now, for all those evils in the *religious* world, where shall we find a remedy? "There can be but one;" and that is to place the gospel on its orginal ground: *to have a disinterested ministry, called of God, and preaching it without money and without price.* In the church the love of money has, truly, been "the root of all evil:" the Pandora's box from whence have spread all the evils which Christendom has suffered. History testifies to the truth of this; and your own case furnishes a recent evidence, that human nature, in the *cowl*, and girded with the linen *Ephod*, is far from being proof against the deceitfulness of riches, and the allurements of power! Such then, are the bitter

fruits which have ever been produced by an educated, hireling ministry. Now that which hath let, will continue to let until it be taken out of the way; and I assume it as a position that cannot be shaken, that the righteousness of Zion will never "go forth as brightness, nor the salvation thereof as a lamp that burneth," *until the honours and emoluments of a seducing, deceitful world, are wholly separated from the office of her functionaries.*

But we are triumphantly met with the truism, that "preachers cannot live on air!" This leads me to expose another strange discrepancy that maintains between your doctrine and your practice: "There is not a fly," says a Calvinistic writer, "but has had infinite wisdom concerned, not only in its structure, *but in its destination.*" And again—"Nor did Bishop Hopkins," says Toplady, (a champion for *orthodoxy*,) "go a jot too far in asserting as follows: 'A sparrow, whose price is but mean, and whose life, therefore, is but contemptible, and whose flight seems giddy and at random; yet it falls not to the ground, neither lights any where, without your Father. His all-wise *Providence* hath *before appointed* what *bough it shall pitch on; what grains it shall pick up; where it shall lodge, and where it shall build; on what it shall live, and when it shall die.*'" Yet they that hold this doctrine, are afraid that this same Providence will let them *starve*, and even whilst they are labouring in his vineyard!! Truly, your ministers have great reason to pray for an increase, not of their faith only, *but also of their consistency!*

The practice of the Apostles and primitive Christians in ancient, and that of the Quakers and others in modern times, evidences the possibility of preaching the gospel without charge. What was Paul's experience? "Ye received me," said he to the Galatians, "as an angel of God, for if it had been possible, ye would have plucked out your own eyes, and have given them to me."

But let it be granted that modern Christendom would be less kind, less hospitable to those whose feet are shod with the preparation of the gospel of our Lord, than the Gentile nations were in the days of Paul. Let it be supposed, if possible, that in a country where the necessaries of life are found in such profusion, *as to be a source of complaint*, that your clergy might on some occasions find it difficult to procure food enough to satisfy the wants of nature: still this very circumstance should tend rather to *increase* their faith, by leading to a comparison between their own situations and that of their Divine Master and his disciples! He had not where to lay his head: barley bread and fish were the usual

fare of him and his followers; and on some occasions they were even fain to eat the raw grain in the fields to appease their hunger! But should other resources fail, have not your clergy hands? The Apostles, when occasionally released from their master's service, *laboured*—"Yea, you yourselves know," said Paul, "that these hands have ministered to my necessities, and to them that were with me." Are your clergy better than Paul? Or have they forgotten the first letter of the Christian minister's alphabet: "I have coveted no man's silver or gold, or apparel—but having food and raiment, I have learnt to be content."

Now what an impression would be made on the world, by the restoration of the primitive gospel, and primitive simplicity! The cry of priest-craft would cease; the mouths of gainsayers would be stopt; all pride, vanity, and secular aims, would cease to exist; the buyers and sellers would be driven from the temple;—no more reverends, nor right reverends—no more palaces, nor extravagant display in the buildings devoted to the worship of God—no more Theological Seminaries—no more cry of give, give!—"Great gulfs" fixed between religious sects by envy, by malice, or by ambition, would be obliterated; and all the labourers in the Lord's vineyard, would put "shoulder to shoulder," as in Apostolic times, and be united "as the heart of one man" in winning souls to God!

Now what a sad reverse is presented by your present system! Souls perishing for lack of knowledge; for the want of money to *make* ministers, and then, the want of money to *pay them!* Meeting houses almost wholly deserted, and the worship of God suspended for want of money! Preaching, or as you believe, salvation withheld for lack of a little filthy lucre to purchase it!!

Well did the Apostle speak, when, foreseeing the consequences of making a trade of his blessed master's *unspeakable gift*, he indignantly replied to Simon Magus, "thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

What then has the Christian world to hope from a diffusion of your "homogeneous influence;" from having an "educated minister to every thousand," after the model of Europe? Alas! where shall we find the so much talked of "moral and religious influence" excited by an educated ministry, when we cast our eyes over Europe? Behold the oceans of human blood shed in her wars—the miseries and oppression of her people! But take a wider view. What has an educated ministry done for the world! Have we seen angels in the shape of educated minis-

ters, governing her spiritual concerns? "Let history answer this question." What sayeth it? Wherever an educated ministry have become numerous, and obtained *power*, the kind of moral influence excited by them has tended to produce strife and persecution, and oppression, and bloodshed!—But here we are met by one of your professors of theology, Dr. Miller, with the following appeal:

"Now I appeal," says the professor, "to all impartial readers, who have *the least knowledge of ecclesiastical history*, whether those who have embraced the general system of Christian doctrine, designated by the name of *Calvinism*, have not been *in all ages*, distinguished as 'the *stricter sort*' of professing Christians? Have they not always been reproached by the laxer classes as 'austere, puritanical,' and enemies of many 'innocent indulgencies?'"

Of all crimes, those committed under the name and pretext of religion, are most to be deprecated. Of all attacks upon religious communities, those made in the name of Jesus, "*with much prayer, and seeking after duty*," whilst the writer is nerved with unholy passions, and falsehood and calumny teem from his pen, are most to be detested. In the foregoing pages I have traced and developed the secular aims, inconsistencies, and plottings of a venal clergy, because I believed that the present state of society and the cause of truth demanded it. I am now to revive and bring into public view, past occurrences, which, without strong reasons, should have rested for ever in the tomb of oblivion. But after attempts on the part of your clergy to establish Calvinism as the national religion in this country, by making our civil magistrates the "nursing fathers of the church:"—after showing that having *failed* in it, they are still aiming at the same thing, by instilling through the medium of schools and colleges, the Calvinistic sentiments, "without the students being sensible of it," and so to diffuse and *establish* their "sentiments and influence," that they may "manage the civil government as *they* please;" and after such a formal, confident appeal to history for evidence of the pre-eminence of the Calvinistic, over all other Christian professors, for piety and virtue, the "impartial reader" will excuse me for presenting before the public an outline of what *history* furnishes, of the practical operation of Calvinism, in all cases where "civil magistrates," have been its "fellow helpers and nursing fathers."

*I commence with *Calvin*, justly considered the father and

*The summary account here given of Calvinistic persecution, &c. is taken from Mosh. Eccl. History, vol. iv.—Monthly Repos. vol. i. and v.—Neal's History

founder of the sect; the first professor of Christianity who embodied the tenets of *Fatalism*, and exhibited its deformities to the world.

This reformer cherished, as a leading article of his faith, the detesatble principle introduced in the fourth century, *that errors in religion are punishable with civil penalties and corporeal tortures;* and he no sooner saw himself at the head of a new sect, and the *civil magistrates* enlisted as its "nursing fathers," than he, with his followers, began to put it into effectual operation against all dissenters from the Calvinistic faith. Amongst the number of those who felt the turbulence of the reformer's passions, and the malignity of his unhallowed zeal, were Bolsec and Castalio. These men, the first a man of probity and much esteemed, he caused to be banished, because they had the independence to maintain opinions different from his own. But the foulest blot on Calvin's memory is his treatment of Servetus. Calvin endeavoured to prevail on Servetus to adopt his creed, but without success; and the latter perceiving the storm that was gathering around him, retired from Geneva. But afterwards, in passing within Calvin's jurisdiction, he had him *kidnapped*, set up the cry of heresy against him: and bringing forward *one of his servants* to prove the charge, together with some *confidential* letters of the prisoner, had him convicted and burnt at the stake. Calvin had, for a length of time, *premeditated* the destruction of his resolute opponent, as fully appears from a letter he wrote to a friend, in which he said, that "if this *heretic* should fall into his hands, he would *order it so*, that it should *cost him his life*;" and when the deed was done, he *boasted* of having exterminated Servetus the Spaniard."

The same intemperate zeal which fired the breast of Calvin, shortly afterwards made its appearance in Holland, where the Calvinists were the *strongest sect.* It brought to the block the gray hairs of *Oldenbarnevelt*, and imprisoned the famous *Grotius* for life. The Armenians, who asked no more than a bare toleration for their opinions, were treated as *heretics* by the Calvinistic Synod of Dort, because they could not subscribe to *their* doctrine on the *five points**—denied the privilege of explaining their sentiments—tried as criminals, and condemned. The civil magistrates in this case, (as that of Servetus and others,) were the "nursing fathers" of the church; and the consequence was,

of the Puritans, vol. iii.—Russel's Mod. Eur. vol. iii.—N. Am. Review, vol. vi.—Wright's History of Persecution—Sewell's History—Besse's Sufferings of the Quakers, vol. ii. and iii.—to which I refer the reader.

* *The five points* are, Election, Redemption, Original Sin, Effectual Grace, and Perseverance.

that the religious meetings of the Armenians were suppressed, their preachers silenced, many imprisoned, and others separated from their families, and driven into exile.

In England, at the period of the civil commotions, the disorganization of the government, with the violent effervescence which took place, both in church and state, brought forth Calvinism from its lurking place,* and gave it a temporary ascendancy. The Presbyterian parliament established the use of the *Directory* by law, and prohibited that of the *Common Prayer-Book*. For using the latter, either in churches, private places, or families, a fine of five pounds was imposed for the first offence, ten pounds for the second, and one year's imprisonment for the third. Ministers not observing the law, were fined forty shillings; and any one who should preach or publish against the *Directory*, from five pounds to fifty pounds. Such were the first steps of the Presbyterians in England towards *uniformity*.

The Presbyterian writers of this time represented *toleration* as "contrary to godliness—opening a door to libertinism and profaneness, and a tenet to be rejected as *foul poison!*" "It is putting," said they, "the sword into the hands of a madman, and appointing a city of refuge for the devil to fly to"—the nourisher of all heresies and schisms; and to let men serve God according to the persuasion of their own consciences, was to "*cast out one devil that seven more may enter.*"

In treating with their dethroned king, when a prisoner in the Isle of Wight, the Presbyterians required the entire annihilation of Episcopacy, and the establishment of Presbyterianism as the national religion, without the least provision for liberty of conscience. They even required that the king should consent to discard the use of the Common Prayer Book *in his own private family!* In short, to use the words of Macauly, "the utter extinction of Episcopacy, and their setting up their own idol in its stead, was the superior consideration for which it is plain the Presbyterians had entered into the hazard of war."

The parliament "being recruited with such Presbyterian members as had absconded or deserted their stations, in imitation of their Genevan master, proceeded to remove the veil, and to exhibit to the world the idol of their faith in all its native deformity, by passing the following ordinance, dated

*The first Presbyterian church was established in England, in 1572, in the reign of Queen Elizabeth. The commissioners to put the act of uniformity in practice, went in search of these "*heretics*," but the members of the Presbytery kept themselves so well *secreted that they could not be discovered.* Neal, vol. i. 314.

May 2d, 1648. "All persons who shall willingly maintain, publish, or defend, by preaching or writing, the following heresies with obstinacy, shall upon complaint, and proof, by the oaths of two witnesses, before two justices of the peace, or confession of the party, be committed to prison without bail, or mainprise, till the next gaol delivery; and in case the indictment shall then be found, and the party upon his trial shall not abjure his said error, *he shall suffer the pains of death without benefit of clergy.*"—"The heresies, or errors are those following:

"1. That there is no God. 2. That God is not omnipresent, omniscient, almighty, eternal, and perfectly holy. 3. That the Father is not God, that the Son is not God, that the Holy Ghost is not God, or that these three are not one eternal God; or, that Christ is not God equal with the Father. 4. The denial of the manhood of Christ, or that the Godhead and Manhood are distinct natures; or, that the humanity of Christ is pure and unspotted of all sin. 5. The maintaining that Christ did not die, nor rise again, nor ascend into heaven bodily. 6. The denying that the death of Christ is meritorious on the behalf of believers; or, that Jesus Christ is the Son of God. 7. The denying that the holy Scriptures of the Old and New Testament are the word of God. 8. The denying of the resurrection of the dead, and a future judgment."

The ordinance proceeds to specify some other errors, for which the party "shall be committed to prison, till he find sureties that he shall not publish or maintain the said error or errors any more." "The errors are those following:"

"1. That all men shall be saved. 2. *That man by nature hath free will to turn to God.* 3. That God may be worshipped in, or by pictures or images. 4. That the soul dies with the body, or after death goes neither to heaven nor hell, but to purgatory. 5. That the soul of man sleeps when the body is dead. 6. That the revelations or workings of the spirit, are a rule of faith, or Christian life, though diverse from, or contrary to the written word of God. 7. *That a man is bound to believe no more than by his reason he can comprehend.* 8. That the moral law contained in the ten commandments is no rule of the Christian life. 9. That a believer need not repent, or pray for pardon of sin. 10. That the two sacraments of baptism and the Lord's supper, are not ordinances commanded by the word of God. 11. *That the baptism of infants is unlawful, and void, and that such persons ought to be baptised again.* 12. That the observation of the Lord's day, as enjoined by the laws and ordinances of this realm, is not according, or is contrary to the word of God. 13. That it is not lawful to join in public or family

prayer, or to teach children to pray. 14. *That the churches of England are no true churches, nor their ministers and ordinances true ministers and ordinances;* or that the *church government by Presbytery is antichristian or unlawful.* 15. That magistracy, or the power of the civil magistrate, by law established in England, is unlawful. 16. *That all use of arms, though for the public defence* (and be the cause never so just) *is unlawful.*"

This law, besides the severity of its penalties, *allowed neither the privilege of a jury, nor the liberty of an appeal.* "This was one of the most shocking laws," says Neal, "I have met with, and shows that the governing *Presbyterians* would have made a terrible use of their power, had they been supported by the sword of the civil magistrate." "The ordinance was a comprehensive engine of cruelty, and would have tortured great numbers of good Christians and good subjects."

Language is inadequate to express the indignation which every true Christian must feel at such proceedings; and humanity shrinks from the contemplation of the horrid scenes which would have ensued, had not the civil magistrates, (those "illiterate heads," whom Lyman Beecher informs us are not to be "entrusted with religion") defended the people from the violence of the Presbyterian clergy. Happily about this period, (the king's power being no longer dreaded,) the Calvinists began to quarrel among themselves, and a party separated from the original stock, denominated Independents, who professing a greater degree of moderation than their brethren, soon became popular, and getting possession of the sword, through the medium of the "*self denying ordinance,*" put down their opponents; and the army which now became the ruling power, was so favourable to toleration, that the above law against hereties was never enforced—a law which would have planted gibbets all over England, filled her prisons, and in short, produced scenes which would have rivalled *the day of St. Bartholomew, or the Sicilian vespers.*

But although Calvinism was thus disappointed of its prey in England, it took ample vengeance on dissenters both in Ireland and in Scotland. The soldiers of Cromwell, although, in imitation of their commander, they spent much time in fasting, in singing Psalms, and in prayer and seeking the Lord, made a dreadful slaughter of the garrisons of Wexford and Drogheda, butchering them in cold blood, even after they had submitted to the law of the conqueror. In like manner, the Presbyterians in Scotland, having defeated the royal army, butchered their prisoners in cold blood. "*The clergy,*" says Russel, "*incited the civil power to this severity, and even soli-*

cited that more blood might be spilt on the scaffold! The *pulpit thundered against all who did the work of the Lord deceitfully.* 'Thine eye shall not pity!' and 'thou shalt not spare!' were maxims frequently inculcated after every execution." Vol. iii. p. 352.

Leaving this theatre of blood and bigotry, I invite the reader's attention to New England, whither the Presbyterians fled from persecution at home, inflicted by an "educated ministry" in the shape of Episcopacy. Having felt the smart of ecclesiastical tyranny, it was to have been expected that these "pilgrims" would have sympathised with others in a like condition, agreeably to the sentiment of a heathen author:

"Non ignara mali, miseris succurrere disco."

But bigotry has no bowels of mercy. The first Baptists that came among these people "were treated with great severity, and punished in various ways for their heresies." But the main force of their persecuting propensities was exerted against the Quakers, whom they styled "a cursed sect of heretics." "The Quakers," says Belknap, "were, at first, banished, but this proving insufficient, a succession of sanguinary laws was enacted against them, of which imprisonment, whipping, cutting off the ears, boring the tongue with a hot iron, and banishment on pain of death, were the terrible sanctions." *History of New-Hampshire*, vol. i. p. 90.

In Massachusetts, the first law against the Quakers is dated Boston, October 14, 1656. This law enacts, that a fine of one hundred pounds shall be imposed on any master of a vessel who shall bring a Quaker into the state—that any Quaker coming there shall be severely whipped, kept at hard labour, until sent away at his own charges, and no one be permitted to see or speak to him—that any one importing any of their books, or having said books in his house, shall pay forty shillings for the first offence, four pounds for the second, and suffer banishment for the third—and that any person reviling the magistrates or ministers, shall be severely whipt, or pay the sum of five pounds.

Another law passed October 14th, 1657, enacts, that any person who shall entertain, or conceal a Quaker, shall forfeit and pay forty shillings for every hour's such entertainment or concealment, and the party be committed to prison till paid—that any male Quaker returning after suffering what the law required, shall lose one ear for the first offence, and be kept at hard labour until sent away; and the other ear for the second offence; that every woman so offending shall be severely whipped and

sent to the house of correction—that for a third offence as above, he or she shall have their tongues bored through with a hot iron; and finally that all Quakers arising among themselves, shall be dealt with in the same manner.

On the 20th of May, 1658, another law was passed against *domestic* Quakers, enacting that any one professing their pernicious ways, by *speaking*, writing or meeting together for worship, each one, so offending to pay ten shillings; and for preaching, five pounds, and to be kept at labour until sent away.

In the same year, viz. the 20th October, another law was passed, ordaining, that any person *being convicted to be of the sect of Quakers* (no overt act specified) *shall be banished on pain of death*—that any one defending them, or their writings, or withdrawing from the established worship, and frequenting meetings of their own; or condemning the proceedings of the court, shall be imprisoned one month; and if the party persist, *banished on pain of death.*

The foregoing laws, although aimed against the Quakers, includes other blasphemous heretics; and any constable was empowered, *without warrant*, to proceed in the execution of the said laws; and the magistrates to commit to prison, at their discretion, and without bail.

These are not the only, nor the first laws that were framed by the Presbyterians in New England against dissenters. As early as the year 1638, this work was begun. In that year it was enacted that every person *should pay the priest*, and also that "whoever shall stand excommunicated for six months, without labouring what in him or her lyeth to be restored, such person shall be presented to the court of assistants, and there proceeded with *by fine, imprisonment or banishment*, as their contempt, or obstinacy, upon full hearing shall deserve."

One of the first victims to this ordinance was a Baptist, who, upon his refusal to have his infant baptised, was complained of to the court, by whose order he was tied up and whipped.

The laws, the heads of which I have recited above, were not suffered to remain a dead letter. The civil magistrates in New England were "fellow-helpers"—"nursing fathers of the church;" and the consequence was, a series of cruelties, to which the annals of Romish persecution scarcely affords a parallel! Many were severely whipped, imprisoned, and banished, without offending either in word or deed; the plain language and dress, were sufficient reasons for subjecting individuals to the most acute suffering. Delicate females were stripped to the waist, tied to a cart's tail, and whipped through the different

towns to the end of the jurisdiction. Men were taken from their homes, whilst engaged in their lawful pursuits, and without any assignable cause, imprisoned, whipped, and banished; their goods seized and sold, and their helpless families left unprotected and in want; and if any questioned the propriety or legality of these enormities, although of their own members, they were also subjected to similar penalties.

Amongst the many cases of refined barbarity, the following stands pre-eminent: the heads of a certain family had been thrown into prison, and their property seized and sold. Two of their children, a son and daughter, remained at home, and absenting themselves from the public worship, they were fined ten pounds, as the law required. But, there being nothing left to pay the fine, the courts of Salem and Ipswich, authorised the treasurers of the counties to transport these children to Virginia or Barbadoes, and sell them as slaves!!!* The order was not executed, because no captain could be found so destitute of feeling, as to receive them on board.

After making an ample trial of whipping, cropping, branding, confiscation of goods, starvation, and banishment, and finding that all these engines of cruelty were but as a feather in the scale, when opposed to the weight of religious obligation, these persecutors resolved to proceed to extremities, and to try the effect of hanging. Already had four of their victims suffered martyrdom on a gibbet; several more were under sentence of death, and many lay in prison awaiting their trial, when an order arrived from the court of St. James, dated the 9th of September, 1661, to stop all proceedings against the Quakers in New England, and to send home such as were or should be charged with crime, to be tried by the laws of the mother country: and thus was that very government from under which the Presbyterians had fled to avoid a cruel persecution, compelled to interpose its authority to arrest a persecution on the part of these, still more cruel!!

Although this order put a stop to further executions, yet whipping, banishing, &c. continued for several years afterwards. As one instance out of many others, I will give the following:

"*To the Constables of Dover, Hampton, Salisbury, Newbury, Rowley, Ipswich, Wenham, Linn, Boston, Roxbury, Dedham, and until these vagabond Quakers are carried out of this jurisdiction:*

"You and every of you are required in the King's Majesty's name, to take these vagabond Quakers, Anne Coleman, Mary

* See Besse's Sufferings, London edition, quarto, vol. ii. p. 197.

Tomkins, and Alice Ambrose, and make them fast to the cart's tail, and driving the cart through your several towns, to whip them on their backs, not exceeding ten stripes apiece on each of them, *in each town*, and so to convey them from constable to constable, till they come out of this jurisdiction, as you will answer it at your peril; and this shall be your warrant.

"Per me, RICHARD WALDEN.

"*At Dover, dated December* 22, 1662."

This order was cruelly executed through the first three towns. But the fourth constable believing that these delicate women, having already received thirty stripes each, must die on their hands, before the remaining seventy stripes could be inflicted, run the hazard of breaking the law, and released them.

Through the whole of this, as in every other persecution, the priests and elders were the most active persons on the stage; stirring up the magistracy and the people in the performance of their *duty*, and *thundering from the pulpit, against all who did the work of the Lord deceitfully!*

I here close this brief account of persecution by the Calvinists. On Dr. Miller's *appeal* no further comment is necessary. Enough has been said to prove, that in all cases where the Calvinists have been the *strongest sect*, and had the civil magistrates as "fellow-helpers," they have practised a degree of cruelty and intolerance towards others, little short of the Roman Inquisition itself. A commixture with other sects, the genius of our government, and the interposition of the secular arm, in behalf of liberty of conscience, have arrested their violence and softened their asperities. These checks once removed, and there is no longer any security for dissenters. Of this we have an earnest in the temper manifested by "Paul," by W. M. Engles, by Dwight, and other Presbyterian writers. In their schools and colleges, and under the tuition of Calvinistic theologians, *those pious young men*, educated for the ministry, are drilled into a firm belief, that all other systems, but the Calvinistic, are tinctured with heresy; and that this is the only true religion in the world. Moreover, they are made to pledge themselves, to maintain and to teach the doctrines and tenets comprised in the "Confession of Faith," and no other; and thus the Calvinistic system remains the same (essentially) as when it came warm from the hands of the Westminster Assembly: and superstition, ignorance, and error is perpetuated from age to age; and the light and knowlege shed upon the nature of the Christian religion, is, to these system-builders, shed in vain!

Seeing, therefore, that the homogeneous character, to establish which, *per fas aut nefas*, such strenuous efforts are now making in this country, is the same that shed so baleful an influence in Geneva, in Holland, over the Presbyterian parliament, and the courts of New England, I think every friend to religious liberty has abundant cause devoutly to pray: "*From such an influence good Lord deliver us!!*"

LETTER VI.

OF COMPELLATION AND TITLES—OF WORSHIP—THE SABBATH—OATHS.

1. OF COMPELLATION AND TITLES.

"*Hold fast the form of sound words*"—"*sound speech that cannot be condemned.*"
2 Tim. i. 13, Tit. ii. 8.

THERE is no passion of the human soul more deprecated in the sacred volume; none represented to be more unclean in the sight of God, than pride or self-exaltation. It was the main spring, which the grand adversary of man's happiness operated on to effect his fall: "Ye shall be as gods, knowing good and evil"—and this same principle continues to be a chief obstacle, a grand barrier to his salvation. On the other hand, there is no state or disposition of the human mind, according to Scripture testimony, more essential in the formation of the religious character, than that of humility, or the abasement of self. "Before honour," says the Scripture, "is humility, and by it and the fear of the Lord, are riches, and honour, and life." Humility forms the stepping stone to the throne of divine mercy. It is interwoven with every virtue. It is the salt which seasons every offering,—the sweet-smelling savour which must ascend from every sacrifice, without which there can be no reconciliation nor acceptance. Hence it becomes a matter of the highest importance, that every thing which may have a tendency, even in the remotest degree, *to exalt the creature*, or impede the growth of humility, should be lopped off, as having no place in the *Christian system.*

It is under this solemn view of the subject, that the Quakers have ceased to use the plural expression *you*, to a single person, together with other ceremonious words and titles in common use with the world, because they have a direct tendency to keep alive that principle in man which is diametrically opposed to the humbling and saving operation of divine grace.

The practice of addressing a single person in the plural number, arose in the fourth century. It is first met with in the epistles of *Symmachus* to the emperor Theodosius, in which he is styled "your godhead, your eternity," &c. The author of this impious flattery was a Roman senator, and once headed a deputation from the senate, praying for the *expulsion of Christianity and the restoration of heathen worship.* He had been banished from the court, but this blasphemous incense, offered to his vain-glorious master, effected his recall and exaltation to the consulate. Such is the source of this vain custom; a custom not less at variance with the first principles of universal grammar, than with the language and precepts of the Bible: a custom which learned and pious men have not ceased to remonstrate against in every age. Thus Howell, in his history of France, written about the year 1630, says: "In ancient times the peasants addressed their kings with the appellation of *thou*, but *pride* and *flattery* first put inferiors upon paying a plural respect to the single person of every superior, and superiors upon receiving it." Also, John Maresius, a member of the French Academy, in the preface to his Clovis, says: "Let none wonder that the word *thou* is used to princes and princesses in this work, for we use the same to God, and of old the same was used to Alexanders, Cesars, queens, and empresses. The use of the word *you* was only introduced by those *base flatteries* of men of later ages, from whence it came at last to persons of lower quality." Erasmus also wrote a treatise in the beginning of the sixteenth century, on the impropriety of substituting *you* for *thou*, and states, "that this *strange* substitution originated wholly in the flattery of men." Luther, about the same time, spared no pains to expunge the word *you*, and to put *thou* in its place. In his "Ludus," he ridicules the use of the former in the following manner: "Magister, vos estis iratus? in English equivalent to, "*gentlemen art thou angry?*"

The objections which I have mentioned to the use of *you* to one person, apply with still greater force against all titles of honor, and compliments, and are positively forbidden in the New Testament. The Pharisees and Scribes loved "to be called of men Rabbi, Rabbi; but *be ye not called Rabbi*, for one is your *master* even Christ, and all ye are brethren." This word is derived from the Hebrew verb רבה, which signifies to become *great*, or many, to increase or *magnify;* and in this sense the word Rabbi was used among the Jews, as a title of honor, ascribing (as it were) to one person, the power, or wisdom, or learning of many: which is analagous to the origin and application of the plural expression *you* to a single indivi-

dual, as possessing in himself, the virtue, power, or dignity of a plurality of persons. The words *Sir*, *Mr.* and *Master*, in our language, are all of the same import, the first being derived from the French (sieur, i. e. master or sire) and the second being merely a contraction of *master;* and thus the prohibition of our Lord applies verbatim et literatim, to each of these terms: "*Be ye not called Rabbi.*"

But this is not the only place where these vain customs and fashions of the world are declared to be in opposition to the Christian character. Our Saviour and his Apostles every where, both by precept and example, plainly testify against them; and for this obvious reason, that they not only tend to inflate and exalt the creature, but are replete with hypocrisy and falsehood. Thus, how often are the honours of the tongue and the hat rendered by those, whose hearts are, at the same moment rankling with envy, or malice, or hatred towards the persons whom they thus address! How frequently do we hear such salutations as these: "I am your humble servant"—"Your most obedient," &c. &c., when the authors of such declarations, would even refuse to perform *a common act of civility*, much less stoop to do a servile office. "Thus," says the Psalmist, "they speak vanity every one with his neighbour; with flattering lips, and a double heart do they speak." "Take heed hereafter," said the Bishop Paulinus, to Sulpitius Severus, "how thou, being from a servant, called into liberty, dost subscribe thyself servant to one, who is thy brother and fellow servant; for it is a sinful flattery, not a testimony of humility, to pay those honours to a man and a sinner, which are due to the one God, one Master, and one Lord."

How often are the titles of *excellency*, *grace*, *honour*, &c. &c. applied to men who are worthless, graceless, base and ignoble! Certainly if the example of Elihu, "let me not, I pray you, accept any man's person, neither let me give *flattering titles* unto man, for I know not to give flattering titles; in so doing my Maker would soon take me away;" and the injunction of the Apostle, "*to be holy in all manner* of conversation;" with the declaration, that "for every *idle word* that men speak, they shall be brought to judgment," were suffered to have their due weight, such "lying vanities" would not be heard from the lips of Christians. "How can such believe, who thus receive honour of men, and seek not that honour which cometh from God only?"

It is a very common apology for the use of vain titles, and fashionable modes of salutation, to say, *that they have ceased to foster pride and vanity, and are neither given nor received in that*

sense. An excellent reason this for the omission of them, seeing they are "*idle words,*" and destitute of meaning. But this specious reason only evinces the truth of the Scripture declaration, that "the heart of man is deceitful above all things, and desperately wicked." By the force of habit, men become less and less conscious of the effect of those vain and servile compliments; and it is not until they are *abstracted,* that they are made sensible of the place which they have had in their esteem. The same argument was advanced in the days of Fox, and his brethren, but no sooner were these blandishments withheld, than a violent persecution succeeded, and personal abuse, bonds, and imprisonment, were, on this account merely, often bestowed by the priesthood and magistracy, on those unresisting sufferers, for thus following the precepts and examples of our Lord and his Apostles.

We sometimes hear even Scripture authority advanced to justify the use of complimentary epithets. A brief examination will show how slender the support is, that is drawn from this quarter. The Hebrew word אדני, used by the sons of Jacob in Genesis xliii. 20, and translated *sir,* is the same word which is rendered *lord* in other places. It is derived from דן, which means to rule, to judge, to direct; and, in this place, being applied to the *steward* of Joseph's house, who was, in fact, a ruler, or director, cannot be considered as used out of mere flattery, any more than the use of the word *governor,* applied by us to the chief magistrate of a state.

In the New Testament the Greek word Κύριε is translated *sir* in about a dozen places; but in other places *lord.* It is derived from Κυρος, i. e. *authority,* and is applied to those in power, or in the exercise of some kind of authority, as the word imports, and not through mere ceremony, or flattery. Thus the servants address their *master,* Matt. xiii. 27; and the son his *father,* Matt. xxi. 30: the Scribes also use it to Pilate, Matt. xxvii. 63; and our Saviour is addressed in like manner by the woman of Samaria, the nobleman, and the impotent man; doubtless from a sense which they all had of his exalted character.

The word *sirs* is found in several places in the New Testament; but in every case except one, *violence is done to the text,* the word in the original being Ανδρες, the plural of Ανηρ, the common Greek word for *a man.* Thus in Acts vii. 26, it is literally translated "*men,* ye are brethren," &c. The same remark applies to Acts xiv. 15, and xix. 25, and xxvii. 10. In one place only is the word Κυριοι, i. e. *sirs* or *masters,* found; and that is when the affrighted jailor, addressing the Apostles,

exclaims: "*sirs*, what shall I do to be saved!" The circumstances of this case were well calculated to inspire the jailor with an *exalted idea* of those whom he thus addressed. Neither bars nor bolts could confine them! They were literally his *masters*.

Thus we do not find in the Scripture, an instance of the use of the ceremonious word *you*, to a single person, nor that of Mr. or Sir, as a mere complimentary epithet. Much less do we find our Lord's disciples or apostles attaching to their names the titles of *reverend, right reverend*, &c. Can any other reasons be assigned on the part of your clergy, for adhering to, and claiming these titles, than that of procuring to themselves honour and distinction from their fellow worms? Do they not betray a manifest discrepancy in holding forth the Scriptures to the world as "*the only rule of faith and practice*," whilst themselves are violating its plainest precepts? "Be ye not called Rabbi:"—"How can ye believe, which receive honour one of another, and seek not the honour which cometh from God only?" I should be glad to discover any other reason for thus affixing titles to their names, and wearing a garb of a *particular colour*, than a love of that kind of *distinction* which harmonizes with the spirit of the world. I should rejoice, could I believe that these practices did not constitute the rabbinical salutations, and the "long robes," and the "broad phylacteries" of our own times; and that those who are clothed with the linen ephod in the visible church, were, generally, endowed with a degree of humility suited to their functions, and that they could, in truth, say to their flocks, "come and learn of *us*, for *we* are *meek* and *low* of heart!"*

* Amongst the various means used in modern times to promote the views of a hireling, mercenary priesthood, the *religious* newspapers (so called) are not the least conspicuous. In evidence of this, I quote the following, by "Philo," a writer in the *Christian Repository*. This modern Demetrius says, that God requires of us one-tenth of all we possess, to be given to the clergy. "Why," he asks, "ought we to provide a maintenance for the clergy?"—"It is," answers he, "necessary that their maintenance should bear some proportion to the *dignity* of their character, who are *ambassadors for Christ*, and should raise them above the contempt of those who are *too apt* to be influenced by outward appearances:" (*i. e. to judge according to our Saviour's rule, by* FRUITS.) "And, in fine," continues Philo, "their maintenance should be honourable and plentiful, that by *this means* they may be better enabled not only to *provide* for their own families, *which is a duty incumbent upon them as the rest of mankind*; [very good, why do they not do it?] but to be examples to their flocks in hospitality, beneficence, and *good works!*"—"All nations have *agreed* in this"—"In all countries the priests enjoyed *great marks* of pre-eminence and *power*."

These papers are also used as *heralds* to proclaim *donations to the clergy*, in order that others may be induced, by the vain and unjustifiable hope of having their names published, "to come forward and do likewise."

We have nothing of the *right reverend* Paul, nor of the *reverend* Peter, D. D. They soared above those carnal distinctions; they had no occasion to resort, like your modern clergy, to *artificial means*, to surround their names with a halo of false glory, whilst the beams of the gospel virtues shed upon them a genuine, never-fading lustre!!

How striking is the fact, that although every kind and cast of human character are, in the sacred writings, repeatedly brought before us on the stage of action, yet so parsimonious and rare is the use of flattering titles! Had such a book been compiled by our modern clergy, how would it have abounded with *titular honours*, bestowed on miserable sinners, from the awful names of holiness, and sacred majesty, right reverend, and reverend, down to the more plebian compliments of Mr. and Madam, and Sir!! It is thus that man, by yielding to the propensities of his fallen nature, and conscious of wanting those solid qualities, the Christian virtues, which would confer a merited distinction, seeks to obtain that distinction, by grasping at honours which are vain and perishable; and hence misses of that honour which alone has in it an enduring substance, and "cometh from God only."

2. OF WORSHIP.

One of the charges brought against the Quakers by your minister, is, that they "hold too many silent meetings, and neglect preaching, praying," &c. Vid. Chr. Repos. vol. i. No. 42.

It is not my design to enter into a defence, or to prove the reasonableness of silent worship; but I may briefly remark, that to a Being who is every where present; who "seeth not as man seeth, but looketh at the heart;" and who "knoweth the thoughts and intents of the heart,"—to such a Being the Quakers believe acceptable worship may be, and often is performed both in an individual and a collective capacity, in the secret of the soul, and without audible sounds. They, therefore, do not go to their religious assemblies with sermons or prayers previously conceived or written down, lest they be found approaching God with the lip and the tongue only, whilst the heart is far from him; and although they often pass the time of their meeting together in silence, yet they cannot be said to *neglect preaching or praying.*

But those who believe that vocal preaching and vocal prayer are essential to the worship of God; and who never meet together for that purpose without some person appointed to perform this service; should such, whilst judging others in this

matter, be found in the omission thereof themselves, they may be truly charged with *neglect*, (for it is "according to thy faith be it unto thee") and may be numbered amongst those to whom the following rebuke of the Apostle is applicable: "And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?"

The following extract of a letter from John Seward, of Ohio, found in the *Christian Repository*, vol. i. No. 3, furnishes some reason, to fear that your minister may be of that number whom the Apostle addresses in the foregoing quotation:

"That you may have some view of the necessity of mission labours among *us*, I will state, that within the bounds of this *presbytery*, there are no less than *thirty-three churches, and but eight ministers*, or twenty-five churches without a minister. In Median county are seven churches and *no minister:* in Huron county are eight churches and *no minister:* in Cuyahoga county are four churches and *one* minister. Besides the destitute churches that have been mentioned, there are many towns where are *no churches, but many inhabitants*, who must receive attention from missionaries, *or they will soon sink into a state of heathenism!!*"

In addition to the above, give me leave to add a quotation from the ministers of the Synod of Philadelphia, found in the Christian Repository, vol i. p. 138:

Synod complains of "a dull and formal observance of divine ordinances; and indifference upon the great subjects of Christian experience and vital godliness; a shameful backwardness in many of the *elders*, and professing members of the church, to engage in social prayer; an opposition to meetings for prayer, by others, both members and officers of the church; a neglect of the duty of family worship; a careless walk and conversation, and the want of zeal for the honour and glory of the Saviour, of love for the souls of men, and of an heart-felt concern for the salvation of sinners, in *not a few* of such as have *professed to serve God.*"

This is a humiliating picture. Twenty-five churches in one *presbytery* without a minister; and many towns without churches, and the people on the verge of heathenism; and in another *presbytery*, not only professing members, but "*elders and officers* of the church opposing *prayer and family worship!*" Yet it is into such hands that the keys of the kingdom of heaven are delivered, "by virtue of which they have power to *retain* and *remit* sins, to shut that kingdom against the impenitent, and to open it to penitent sinners!!"

In the Christian Repository, vol. i. No. 38, we find your minister lamenting over the *poor Quakers* in the following strain:

"My soul weeps over the souls you are ruining by keeping them in ignorance of the only true God, and the salvation of Christ!" I think you will join with me in the wish, that your minister may not exhaust all his tears on incurable "heretics," whilst those of his own household, who are almost "sinking into a state of heathenism," have so just a claim to participate in his tender sympathies!

But if such be the state of your *elders and officers*, what must be the condition of the body! If the heart be thus *faint*, how is the vital fluid to circulate to the *extreme parts?* Is there not a strange inconsistency in going several thousand miles to convert the heathen, whilst there are so many of your own members at home, destitute of *spiritual guides*, and on the eve of *sinking into a state of heathenism?*

The erroneous foundation on which your system is built, is very fully illustrated by the foregoing statements. Here are no less than twenty-five congregations within the bounds of one presbytery, who have abandoned the public worship of God, until priests can be manufactured for them, or until they become rich enough *to make a call that will reach to Princeton or Andover!*

Truly, your condition is worse than that of the Jews under the law: *"Now for a long season Israel hath been without the true God, and without a* TEACHING PRIEST, *and without law: But when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them."* 2 Chron. xv. 3, 4, 5.

Now "wherefore stand ye all the day idle?" and why do ye cry, *"give us ministers or we die!"* Why not in your trouble turn unto the Lord and seek him as the Jews did? He was *thus* found of *them*, and is not "Christ the mediator of a *better covenant*, which was established upon *better promises!*" and unto those who *turn unto him, and seek him*, will he not "appear the second time without sin unto salvation?" Why, therefore, not assemble yourselves together, in obedience to the Apostolic injunction, and "offer your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service?" Is it not because you are under the trammels of a theological system, contrived by men "who preach for hire, and divine for money," and are "seeking *their gains* from *their* quarter:"—Men who hold a rod over you, and have drilled you into the belief, that you cannot worship God without *them;* and that any one among you who shall attempt to preach or pray in your assemblies, that has not learned Latin and Greek, and received his commission, "like an electric spark," through their finger ends, shall be denounced as *"a fanatic, and a disturber of the church of Christ!"*

3. THE SABBATH.

In your Confession of Faith, chapter xxi. 7, we are told that the fourth commandment *is perpetually binding upon all men in all ages.* Where your theologians have found data for this assertion, I am at a loss to discover; certainly not in the Bible, as I shall proceed to show.

1. *The command to observe a Sabbath is met with no where but in the law of Moses, and this command was limitted to the Jews:* "Wherefore *the children of Israel* shall keep the Sabbath, to observe the Sabbath throughout *their* generations, for a perpetual covenant. *It is a sign between me and the children of Israel forever.*" Exod. xxxi. 16, 17.

Here the children of Israel are expressly mentioned, *and they only.* There is no evidence on record, that the keeping of a Sabbath was ever enjoined upon any other nation or people.

2. *This institution ended with the Jewish polity; there is neither precept nor command in the New Testament, making the observance of a Sabbath obligatory under the Christian dispensation.*

For proof of this I need only refer to the book itself. It is never once mentioned, neither by Christ, nor his Apostles; and the only testimony brought forward to support it, is barely presumptive. Thus it is said:

1. That Christ appeared to his disciples, after his resurrection on the *first day* of the week, and this circumstance constituted it a Sabbath. Now what connection is there between our Lord's thus appearing, and the institution of a Sabbath? Or ought this event to be deemed tantamount to instituting the first day as one to be forever kept holy unto the Lord, without a word being said by Christ on the subject? But our Saviour appeared but *once* on this day, and that to *two* of his disciples *only*, as they journeyed to *Emmaus.* On the *evening* of that day he did appear to the eleven; but, according to the Jewish division of time, this was the beginning of the *second day of the week. Eight* days after this he appeared again, i. e. on the *third* day of the week; and thus, if our Lord's appearance is to constitute a holy day, or Sabbath, there are at least *three* which have an equal claim to that pre-eminence!

2. *That the disciples were used to meet on the first day of the week.* The resorting to such feeble arguments to support this institution, demonstrates the sandy foundation on which it stands. There are several religious societies at this time, who meet together on certain fixed days of the week, for the purpose of worship, or discipline; and would it not be very unwarrantable for those who may be speculating some thousand

years hence on these proceedings, to draw the conclusion, that these days had been kept as Sabbaths?

3. The text in Revelation i. 10, is quoted in confirmation of a Christian Sabbath: "I was in the spirit on the Lord's day." This is taken for the *first* day of the week; but the assumption is gratuitous, for, no where in the Bible is the first day of the week called the Lord's day. In many places we read in Scripture concerning "*the day of the Lord*," yet who believes that there is in these passages, any reference to a particular *day of the week?* But is not every day the Lord's? And if the first day of the week only is his, to whom do the other six belong, or where is the difference between the day of the Lord, and the Lord's day?

So much on substituting the first day for the seventh, and observing it as a *Jewish* Sabbath. I shall now proceed to show that neither this day, nor any other day, was kept by the Apostles nor primitive Christians, as a holy day, or Sabbath. This appears:

1. *From the New Testament giving neither precept nor command so to do.*

2. *From Paul in Colossians* ii. 16—"Let *no man*, therefore judge you in meat or in drink, or in respect of *an holy day*, or of the new moon, or *of the Sabbath days*, which are a *shadow* of things to come."

Here it is very manifest that the Apostle places the Jewish Sabbath on the same footing with "meats and drinks and new moons," and which had passed away with the Jewish state and dispensation, and were no longer obligatory upon Christians. He declares it to be a mere *shadow*, which he would not have done had he believed the observance of it to have been "*perpetually binding*." In short, as the Jewish rite of circumcision, was a type of the inward and spiritual circumcision of the heart, and as the outward washings and cleansings were types or figures. of the inward and spiritual cleansing of the soul; so was the Sabbath, or rest of the outward body, a *shadow* or type of that inward and spiritual rest and peace realized by the believer, in and through Christ Jesus—"For he that is entered into his rest, *he also hath ceased from his own works, as God did from his*—let us labour therefore to enter into that rest." Heb. iii. 10, (see the whole of the iii. and iv. chapters to the Hebrews.)

3. *From the testimony of Justin Martyr.* This distinguished Christian, and author, wrote about the year 150. In a work of his, written in defence of Christianity, in the form of a dialogue between himself and *Trypho*, a learned Jew, the latter

offers the following objection: "The Christians, though they boast of the truth of their religion, and wish to excel all other people, differ in nothing from the heathen in their manner of living, because they *neither observe the Sabbath,* nor circumcision."

This language, put into the mouth of the Jew by Justin, proves that the Christians of that time *did not observe the Sabbath.* If it be said that the objection on the part of the Jew arose from the Christians keeping the *first day* as a Sabbath and not the *seventh,* I answer: the terms of Justin's reply settles this point also—"There is," says he, "another kind of circumcision, and you think highly of that of the *flesh.* The *law* will have you keep a *perpetual* Sabbath, and you, when you have spent one day in *idleness,* think you are religious, not knowing why it was commanded." (*Now had the Christians been accustomed to spend the first day in "idleness," there would have been a ridiculous inconsistency in such a reply.*) "As therefore," continues he, "circumcision *began* from Abraham, and *Sabbath,* and sacrifice, and oblation from Moses, which, it has been shewn, were ordained on account of your nation's hardness of heart; so, according to the counsel of the Fathers, *they were to end in Jesus Christ the son of God.*"—"Do you not see that the elements are *never idle,* nor keep a Sabbath? Continue as you were created; for if there was no need of circumcision before Abraham, nor of the observance of the *Sabbath,* and festivals, and oblations, *before* Moses, neither *now* is there likewise *after Christ.*"

Now is it possible that the Christians could, in that age, have kept a Sabbath, and Justin not know it? Is it possible that the Apostles and Christians before Justin's time, could have kept a Sabbath, and the knowledge of it be lost to this learned and inquiring writer, within fifty years after the death of the last of the Apostles? Every one will answer no! The testimony of this author, therefore, proves, *that a Sabbath was not kept by the Christians of his time, neither by those who preceded them.*

When and how, then, did the practice of observing a Sabbath arise among Christians? I answer, from the following decree of the Roman emperor Constantine, made in the third century:

"Let all judges and town people, and the occupations of all trades rest on *the venerable day of the sun.* (Die Solis.) But let those who are situated in the country, freely, and at full liberty, attend to the business of agriculture, because it often happens that no other day is so fit for sowing corn and planting vines, lest the critical moment being let slip, men should lose the commodities granted them by the providence of heaven."

Now this decree shows, that the general observance of a Sabbath, or "day of idleness," did not then exist, otherwise there would have been no reason for its enactment—that the exception contained in it with respect to agriculturalists, stamps it with a character very different from the *Jewish* Sabbath—that the institution grew out of a *union of church and state;* and lastly—that the choice of the *first day of the week*, arose from the heathen practice of *worshipping the sun on that day;*—the newly converted emperor, thus engrafting a Gentile custom upon the Christian system, from the habitual regard which he had been accustomed to entertain for the "*venerable day of the sun!*"

From what has been said, I believe the impartial reader will readily perceive, that the declaration quoted from your Confession of Faith, like many other things contained in that absurd production, has nothing to support it, but the *ipse dixit* of the Westminster Assembly.

With respect to the moral necessity or expediency of setting apart one day in seven as a day of rest, and to afford an opportunity to worship the God of our lives and our every blessing, this is another, and a very distinct question. Not one day in seven only, but every day and hour of our lives, is equally the Lord's; and it is the duty of the Christian to endeavour to keep every day holy unto the Lord; and to meet at stated periods for the purpose of public worship, and present his body a living sacrifice, holy, acceptable unto God, which is his reasonable service.

The experiment of attempting by civil laws, to coerce men into religion, has been sufficiently tried; it may make, and has made many hypocrites, but as to making men better citizens, or better Christians, it is alike contrary to sound reason, and all experience. All the governments in Christendom have adopted the precedent furnished by the decree of Constantine; and thus, (to use the words of Justin) "a day of idleness" is created every where, and as idleness is commonly the parent of vice, there is more folly and wickedness committed on that day, than on any other day in the week.

Your minister, in his address to the Quakers, in the Repository, says: "the Sabbath you lay aside." Now, in practice, the Quakers as a body, are, I believe, as exemplary in abstaining from their secular employments, and in meeting for public worship, on the first day of the week, as other Christian sects: and they disown such of their members as persist in the neglect of attending their religious meetings. But how does this matter stand with this *accuser* and his brethren? You profess to believe that the Sabbath, as kept by the Jews, is binding upon you: do you keep it as did that people? By no means.

You do not keep it at all!! You have substituted another day, and that without any good or sufficient reason. Neither do you keep this day as the Jews were commanded to keep their's: "In it thou shalt not do *any work*, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle." Do you keep your Sabbath on this wise? Certainly not. Amongst the numerous cases wherein it is habitually infringed, there is one which stands conspicuous: so much so, that it has opened the mouth, even of a *heathen*, against you. I will give it in his own words. "It is not Jehovah," said the the Indian Chief to a Missionary, "but *gold* that is the Christian's god. They cannot worship in their temples *without passing about the money-chargers, and collecting the coin, even on* THEIR HOLY SABBATH DAY. Mammon, instead of Christ, is their master. Go and cleanse your own temples of these pollutions, and get your mission from on high, and return to us, *and we will hear you!*"

You may object, perhaps, that this testimony against you does not come from an *orthodox* quarter: I will therefore present you with another, from a source which you ought not to call in question. It is found in the Christian Repository, vol. i. No. 34, and is taken from *the minutes of the Synod of Philadelphia*. It is as follows:

"Synod deeply and sincerely laments in *many* of their churches a sad laxity of discipline, and that in *many* places, the vices of intemperance and Sabbath breaking *do notoriously abound!!!*"

"*Behold, thou restest in the law, and makest thy boast of God; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness; thou, therefore, which teachest another, teachest not thou thyself? Thou that makest thy boast of the law, through breaking the law dishonourest thou God?*" Rom. chap. ii.

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4. OF OATHS.

Your Society are uniformly in the practice of swearing, or using oaths when legally required; and you appear to believe, that in so doing, you are performing a *Christian* duty, an acceptable service to God; for in your Confession, chap. xxii. 1, we are told that "*a lawful oath is a part of religious worship!*" I shall proceed to examine the foundation on which this practice rests.

The authority for the use of oaths among Christians, your theologians deduce from the laws given to the Jews, and the injunctions found in the Old Testament to obey them. But little reflection is wanting to perceive the futility of all argu-

ments drawn from this quarter, to establish the validity of Jewish customs, under the Christian dispensation. The laws and ordinances given to the Jews, were no doubt well *adapted to the moral state of that people*, and so far as any other nation are *in a like state*, just so far, and no more, are those laws and ordinances proper for such a people to adopt.

The Jews were in an outward, carnal state, and the laws given to them were, in a corresponding degree, outward and carnal. "For the hardness of your hearts," (the lowness of your moral state) said Christ to the Jews, in allusion to divorcements, "Moses gave you this precept;" and not, therefore, because the precept *was good in itself.* "And their eyes," said the prophet, "were after their father's idols, wherefore I gave them statutes that were *not good.*" Now these remarks apply to the law respecting oaths and other Jewish ordinances. The Jews were prone to idolatry; and the surrounding nations were *idolators,* AND SWORE BY THEIR IDOLS. Therefore, in order to draw them off from idols, and fix their attention upon the one true and living God, it was ordained *that they should swear by him alone.* "Thou shalt fear the Lord thy God, and serve *him,* and shalt swear by his name," (not by that of an idol.)

To infer, therefore, that the use of oaths is binding on Christians, because commanded the Jews, and that it constitutes a part of *Christian worship,* is neither consistent with reason, nor Scripture. But I shall now show that oaths are distinctly abrogated by our Saviour, in Mat. v. 33 to 37.

"Again ye have heard that it hath been said by them of *old time,* thou shalt not *forswear* thyself, but shalt *perform* unto the Lord *thine oaths.* But I say unto you, SWEAR NOT AT ALL; neither by heaven, nor by the earth, &c. but let your communication be yea, yea; nay, nay, for *whatsoever is more than these cometh of evil.*"

In corroboration of the above, the Apostle James, in a *general* epistle to *all* Christians, says: "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and your nay, nay; *lest ye fall into condemnation.*—v. 12.

Here the abrogation of oaths is clear and unequivocal.—"*Swear not at all;* neither by heaven, nor by the earth; *neither by any other oath.*" Yet, notwithstanding the plain terms in which this prohibition is couched, your theologians teach that an "*oath is a part of religious worship!*" and they evade the force of these texts, by asserting:

1. *That the prohibition relates only to profane or unlawful swearing.* To which I answer, that all such swearing was

before *forbidden* under the law; but here Christ prohibits something that had been *permitted* "in old time." This appears fully by the context. Thus in verse 38, Christ says: "Ye have heard that it hath been said, *an eye for an eye, and a tooth for a tooth;* but I say unto you *that you resist not evil.*" Here the law in Exodus xxi. 24, is repealed, and in language and manner like the abrogation of oaths in the verses immediately preceding. Moreover, the word *forswear*, with the expression, "*perform unto the Lord thine oaths*," apply distinctly to formal, legal oaths, and not to profane swearing.

2. *That the form of swearing here forbidden, as "by heaven, by Jerusalem," &c. was not the judicial oath among the Jews, hence not included in the prohibition.* It is true, that the lawful oath of the Jews was to swear *by the name of God.* But to forbid swearing *by heaven*, is to forbid doing it *by God also*; for our Lord, in Matthew xxiii. 22, declares, that "he that shall swear *by heaven*, sweareth by *the throne of God*, AND HE THAT SITTETH THEREON."

3. *That to swear by the name of God is a moral precept of eternal duration, because joined with his worship, as "thou shalt fear the Lord and swear by his name."* I reply, that this does not prove it a perpetual ordinance; for the expression, "thou shalt fear the Lord," &c. is coupled with many ordinances universally acknowledged to be repealed: thus *the fear of the Lord* is mentioned along with his statutes in Deut. x. 12, 13; and with the tythes, in xiv. 23, &c.

4. *That oaths commanded by the Almighty, cannot be the same that are forbidden by Christ, who says, "they come from evil," but God never commanded evil," &c.* To which I answer, many precepts were ordained by God for the Jews, which were good because *applicable* to the state of that people, yet *evil* for Christians, as circumcision, burnt offerings, &c. Thus Christ himself says: "Moses on account of the *hardness of your hearts*, suffered you to put away your wives, but from the beginning *it was not so.* So truth was before oaths, and will remain when oaths shall be done away. But oaths had not their origin from God, but from the *father of lies*, and were *invented* by corrupt men as a mutual security against their own moral depravity, in which they called on the names of their idols; and hence oaths were given to the Israelites to withdraw them from the idolatrous oaths of their heathen neighbours.

5. *That God himself swore; therefore it is right for man.* The immutability of God's will and purpose, was announced in this manner, to a people whose conceptions were in a high degree outward and carnal. It is impossible to believe that God ever

swore *after the manner of men;* it being the property of an oath to swear by another.

6. *That Christ swore, and Christians should follow his example.*

To prove this, it would be necessary to show, that the strong appeal made by the high priest to Christ, in the expression, *I adjure thee*, &c. was a *tender* of a formal, judicial oath; and 2d. that Christ *took it;* but neither of these cases can be made out. Yet had Christ sworn, being "*made under the law*," it would not have been binding on those under the gospel, to adopt the example, any more than his *circumcision*. On this subject, Hierom says: "All things agree not unto us, who are servants, that agreed unto our Lord, &c. The Lord swore as Lord, whom no man did forbid to swear, but unto us that are servants, it is not lawful to swear, because we are forbidden by the law of our Lord. Yet since we should suffer scandal by his example, he hath not sworn, since he commanded us not to swear."

7. *That Paul swore, and that often;* saying, "for God is my record; I call God for a record on my soul," &c.

These are mere solemn attestations, used in solemn cases. Paul was not before legal authority, requiring an oath of him. nor did he ever administer one. In these expressions of the Apostle, there is neither the form nor ceremony of a judicial oath. If Paul swore at all, then, he must have sworn *profanely*, and contrary to any precept in the law! But it is not what Paul or another man did, but what our Saviour has commanded, that concerns Christians.

8. *That Isaiah, speaking of the gospel day, saith:* "that he who blesseth himself in the earth, shall bless himself in the God of truth, and he that *sweareth* in the earth, shall *swear* by the God of truth." *Therefore we ought to swear*, &c.

To this I reply, that the prophet wrote *as a Jew*, and spoke of Christian duties *in terms of the law*. Thus the same prophet says: "I have sworn by myself, that unto me every knee shall bow, and every tongue shall *swear*." But the Apostle interprets this passage thus: "As I live, saith the Lord, every knee shall bow to me, and every tongue confess to God."

9. *That the Apostle sanctions oaths when he says:* "For men verily *swear* by the greater, and an oath for confirmation is to them an end of all strife." Heb. vi. 16. *But contests, &c. continue, and oaths are therefore as necessary now as then.* The Apostle here only states what litigious men (not Christians, were in the practice of, and not what *they ought to have done:* and in order to increase the confidence of his brethren in the promises of God, he makes this allusion: but it amounts no more to a *justification* of oaths, than the following is of *races:*

"know ye not that they which run *in a race, run all, but one receiveth the prize? So run that ye may obtain.*" 1 Cor. ix. 24. See also Luke xiv. 31, where our Saviour tells what a prudent warrior should do before he goes to war; yet no one infers *that in this, he, the Prince of Peace, was instructing his disciples how to fight!*

10. *That although it be admitted, that the simple affirmation of true Christians, ought to be deemed sufficient without an oath; yet as these cannot be known, therefore oaths are still necessary.* I answer, that as oaths had their origin in the deceit and corruption of man, and not in the pure truth, nor constituting a part of divine worship, (as falsely asserted by your theologians) so as men are redeemed out of this state which gave rise to oaths, they ought in obedience to the command of Christ to abandon them, without regard to the customs, commands, or pleasure of their fellow creatures. But the *practice* of the primitive Christians, for the first 300 years, is a sufficient answer to all objections against the abrogation of oaths. They well understood their Lord's command, and when required to swear, their reply was, "I am a christian, I do not swear."*

But not Christians only, but many wise heathens have testified against the use of oaths, as Solon, Pythagoras, Socrates, Isocrates, Plato, &c. who had these sayings: "a good man ought to be in that estimation, that he need not an oath."—"Let no man call God to witness by an oath, no not in judgment, but let every man so accustom himself to speak, that he may become worthy to be trusted without an oath."—"The duty of men requires, that they shew to the world, that their manners and customs are more firm than oaths," &c.

11. Another argument used in favour of oaths is, *that an oath and an affirmation are essentially the same;† that they are both an appeal to God, and differing only in the form, and hence that there is no more objection to one than the other!!*

This is a summary way of getting over the difficulty: *it is cutting the Gordian knot.* But how any one could embrace such an

* The testimonies to this fact are numerous and overwhelming. See Polycarpus; Justin Martyr's Apolog. 2.—Tertullian in his Apol. cap. 32. ad. Scap. cap. 1. of idolatry, cap. 11—Clem. Alexand. Stromb. lib. 7.—Origen in Mat. tract. 25—Cyperianus lib. 3.—Athanasius, in pass. and cruc. Domini Christi—Helarius in Mat. v. 34.—Basil. Magor. in Psalm 14, together with Ambrose, Chrysostom, Hyeronimus, Augustine, Cyrill, and many others.

† This view is taken by Adam Clarke in his Commentary on the 6th chapter of Deuteronomy. Yet, on our Lord's words in chap. v. of Mathew, "*Swear not at all,*" the same author fully admits the evil tendency of oaths, and advises us "*to have as little to do with oaths as possible.*" But if an oath and an affirmation be *essentially the same,* why give such a caution? Here I think this writer is inconsistent with himself.

opinion, and confound things in their nature so distinct, and between which such a marked difference has been made in the practice of all nations, in all ages, is difficult to conceive. An affirmation is *simply the act of affirming or declaring;* but an oath is "an affirmation," corroborated *by the attestation of the divine Being;* or it is a solemn action, whereby *God is called to witness* the truth of an affirmation. That the *Quakers hold up their hand* (as a certain learned writer has said) when they affirm, *is a great mistake.* Such an action would appear to clothe an affirmation with more solemnity, but how it can *transform* it into an *oath,* or change it into an "appeal to God," is entirely inexplicable.

12. *It is objected that if oaths be abolished, fraud, &c. will follow.* To this it may be answered, that there are two considerations which bind men to tell the truth; the fear of God and the fear of man; or the love of truth, and the dread of the law. Now good men will tell the truth without an oath, but bad men will not be bound by an oath; the fear of punishment only influences them. If then the same (or if you please a greater) punishment were annexed to the violation of an affirmation, as to that of an oath, every purpose of an oath would be answered.

But what is the result of experience in this case? Do oaths exclude or prevent fraud and falsehood? Far from it. Look over Christendom—"Because of swearing the land mourns;" yea, and *legal* swearing too. Yet your *divines* tell us that this "is part of religious worship!!" A strange kind of worship, that the more common it becomes, the more wickedness increases. The frequency of oaths makes them *cheap* in the minds of the people. A *custom-house oath* is proverbial for its perfidy. But we need not go to the seaboard to look for perjury. It is to be found every where; even among the *sacred order!* The Pope, for a mitre; the Cardinal, for a hat; the Bishop, for a diocese; and the lower clergy for their *livings,** have all realized, in their own experience, the slender obligations of an *oath!*

In our courts, oaths, instead of putting "an end to strife," only tend to increase and prolong it. Men are brought forward to swear against each other, and thus truth is concealed or evaded, rather than elicited. Many actions are instituted,

* When the Protestant religion was re-established in England, under queen Elizabeth, "of the *great body of English clergy,* says Tussel, *only* eighty rectors and vicars, fifty prebendaries, fifteen heads of colleges, twelve archdeacons, and as many deans *sacrificed their livings for their Theological opinions.*" In so doing these ecclesiastics *denied* the doctrine of the Pope's supremacy, which they had before solemnly pledged themselves to *maintain,* and took the oath of allegiance and supremacy.

originating in malice or revenge, or arising from petty quarrels or litigations, when the whole consideration at issue is not worth a shilling. Yet it is in such cases that the awful name of the divine Being is formally pronounced, and God is appealed to as a witness to those transactions as matters of the highest moment, in his holy sight, and yet of such a nature that every honest man would blush to be concerned in them; and all this swearing is done on that book too, in which he has commanded to "*swear not at all, neither by Heaven, nor by the earth*"—"*nor by any other oath.!!*"

By such proceedings, it is altogether impossible that the surrounding audience should not be corrupted; that a proper reverence for the sacred name of God, should not be gradually lessened, or lost, and profanity encouraged. Yea, it is here that our youth are often defiled: the sacred name of God imperceptibly steals upon the tongue, and they become adepts in profanation, *from lessons first taught them at the bar of justice!!*

5. OF WAR.

"*Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain, give to him that which he asketh thee, and from him that would borrow of thee, turn not thou away. Ye have heard that it hath been said, thou shalt love thy neighbour and hate thine enemy; but I say unto you, love* your enemies, bless them that curse you; do good to them that hate you, *and pray for them that despitefully use you, and persecute you, that you may be the children of your Father which is in Heaven. For he maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them that love you, what reward have you? Do not even the publicans the same? And if ye salute your brethren only, what do you more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in Heaven is perfect.*"

The above is an abrogation not only of the *paena talionis*, or a requital of injuries in the *same kind*, as established among the Jews, but of every species of retaliation or resentment whatever; in confirmation whereof, this "Wonderful Counsellor" has left us, in his own conduct "an example that we should follow his steps, &c. who, when he was *reviled, reviled not again;* when he suffered, he *threatened not;* but committed himself to *him* that judgeth righteously." 1 Peter ii. 21, 23.

The Apostles and primitive Christians for the first 300 years, taught the same precepts, and followed the example which their divine Lord and master had set them, both as it regards war and the use of oaths, as I have before shown. The reader will find these facts fully confirmed in the writings of Justin Martyr, Tertullian, Cyprian, Origen, Lactantius, Ambrose, Chrysostom, and a number of others. The Emperor Marc. Aur. Antonius, about 150 years after Christ, writes thus: "I prayed to my country gods, but when I was neglected by them, and observed myself pressed by the enemy, considering the fewness of my forces, I called to one, and *entreated those who with us are called Christians*, and I found a *great number* of them, and I *forced* them with threats, which ought not to have been, because afterwards I knew their strength and force, *therefore they betook themselves neither to the use of darts nor trumpets*, for they used *not so to do, for the cause and name of their God, which they bear in their conscience.*" Justin Martyr informs us that when required to fight, the answer of the Christians was, "we fight not with our enemies:" and Sulpitius Severus, 300 years after Christ, relates the answer of *Martin*, to Julian the apostate, "*I am a soldier of Christ, therefore I cannot fight.*" Cyprian in his epistle to Donatus, says: "when a single murder is committed, it shall be deemed perhaps a crime, but that crime shall commence a virtue, when committed under the shelter of public authority, so that punishment is not rated by the measure of guilt, but the more enormous the size of the wickedness is, so much the greater is the chance of impunity." Lactantius says: "It can never be lawful for a righteous man to go to war, *whose warfare is in righteousness itself.*" "No *exception* can be made with respect to this command of God. It can never be lawful to kill a man, whose person the Divine Being designed to be sacred as to violence." In short, that the primitive Christians, along with the apostles, renounced war in every shape, adopting the precepts and example of the great head of the church, is as well attested as any other historical fact.

It is not my design to enter here into a lengthy disquisition on the subject of war. If you will not believe Christ and his disciples, you "will not be convinced although one should rise from the dead." War must be viewed as an anti-christian practice, until it can be shown that to love our enemies, and to hate and destroy them, are equivalent terms; that the weapons of Christians are *not carnal*, whilst warring with guns and spears; that you are crucifying the flesh with the lusts thereof, whilst engaged in outward wars, which proceed "from

your lusts ;" that in thus fighting, you prove yourselves to be of that kingdom which is not of this world, and subjects of that king *whose servants do not fight:* that whilst you are murdering your enemies, you are not giving place unto wrath, but returning " good for evil," and obeying the command of Christ, " If thine enemy hunger, feed him ; if he thirst, give him drink ;" in short, that whilst you are practising all the cunning devices, and stratagems of war, you are walking in the paths of simplicity and truth; exercising patience and forbearance whilst glutting your vengeance, and bearing your cross whilst killing your fellow creatures ! ! !

There is no passion more difficult to subdue, more tenaceous of life, than *revenge.* No lesson so hard to learn as that of forgiveness of injuries : and hence the efforts of man to avoid the way of the cross in this point, this essential part of the Gospel system. Thus, as reasons in favour of war, we are told that the Israelites made war on their enemies, as if Christian were yet under the *law.* That self-defence is the first law of *nature,* as if it was not the whole business of religion to subject and bring our corrupt natures under the grace and spirit of God : that John did not condemn war when the soldiers came to him, as if John was to be our rule and guide, and not Christ, &c.

In your Confession of Faith, ch. xxiii. 2. it is said that " Christians may lawfully now under the New Testament, wage war upon just and neeessary occasions ;" and the Presbyterian Parliament decreed, as I have before stated, that such as questioned the soundness of this doctrine *should be imprisoned.*

Now who is to decide what shall constitute a " just and necessary occasion" for war ? Fallible men : the party immediately *interested !* The Israelites were forbidden to fight only when God commanded. Do Christians wait for, or seek after the will or command of God before they go to war ? Far from it. If they had done this, there never had been any fighting in Christendom.

Wars *deemed* the most *just,* have been as often unsuccessful as otherwise : and on the contrary, those pronounced the most wicked and iniquitous, have often been attended with prosperity and success. The opinions of men, therefore, form no criterion to decide on the case. But let us examine this subject as it presents in *practice ;* for doctrines are best tested by their *fruits.* Let us suppose the question of war under the consideration of the rulers of some *Christian* nation ; an awful questio because involving, perhaps, the lives of a million of poor unr

generate sinners! What is the course taken? The heathens performed many superstitious rites, to discover the will of heaven, or propitiate its favour. The Jews inquired by Urim, or by Thummim, or at the Oracle of God, to discover his will in such an important case. How is this question determined by Christians? Interest or policy turns the scale. Neither the favour nor the frowns of heaven, nor the lives of a million of souls, nor the cries of the widow or the orphan, weigh a feather in the scale, against these two words. War is, therefore, declared; and now we see the priests, the ministers, the professed teachers of that gospel which was ushered into the world by "a multitude of the heavenly host, saying, Glory to God in the highest, peace on earth, and good will towards men." We behold this order of men active on the stage. They are, no doubt, a strong phalanx on the side of *peace*—they preach the Apostolic doctrine, that "the weapons of the Christians' warfare are not *carnal*"—that "wars and fightings come from our *lusts*"—They cite the commands of our Lord: "forgive injuries"—"love your enemies"—"return good for evil." Be not mistaken: *interest* and *policy* weigh as *heavy* in the modern balance of the *priesthood*, as in that of statesmen. Hence even from the pulpit, we hear the sound of war! war! The civil rulers have declared war to be "just and necessary." The theologically educated ministers reiterate it to the people, and declare that the God of battles is with them; armies are raised on both sides, and prepare for the bloody conflict!

It will readily be admitted that the individuals composing an army, are, generally speaking, of all men the least prepared for death. To be convinced of this truth, we need only enter a *camp*. Here vice presents itself in every shape, and assumes all its hideous deformities. There are, no doubt, here and there, not a few, even in an army, who form exceptions to these remarks; but a camp is such an efficient school of vice, that these are, in a short time, overwhelmed by the force of example, and the enticing, and even coercive means that are used by their profligate companions, to corrupt and amalgamate them. Such then are the materials of a *Christian* army; brought together, and trained to the art of war, for war with Christians is an art, or rather it is reduced to a science.

We now behold two opposing hosts in the presence of each other. One more act performed, and the "dreadful note of preparation" is finished, and that is to address the *God of battles:* for the Christian's God, it seems, is like the gods of Homer, fond of carnal warfare, "*cruel, partial, and unjust.*" Now are seen throughout the two camps, men, styled ministers of the gospel,

on the bended knee, offering up prayers to heaven for victory. Baptists praying against Baptists; Episcopalians against Episcopalians; Presbyterians against Presbyterians; approaching the throne of grace and presenting opposite and contradictory petitions to Almighty God; thus making, if it were possible, a party to their murderous quarrels, that Being who "is of purer eyes than to behold iniquity."

The following prayer, adapted to such an occasion as this, is found in William Law's address to the clergy: "O blessed Jesus, dear redeeming Lamb of God, who comest down from heaven to save men's lives, and not destroy them, go along, we humbly pray thee, with our bomb-vessels and fire-ships, suffer not our thundering cannon to roar in vain, but let thy tender hand of love and mercy direct their balls to more heads and hearts of thine own redeemed creatures, than the poor skill of man is able of itself to do."

Now the battle commences. It is *kill or be killed.* All the diabolical passions are up—but I avoid details; a field of battle is a *Pandemonium*—a hell upon earth. After some hours, sometimes days, one side gives way, and the other advances in pursuit; the battle is won, and we now behold the *fruits* of your doctrine, *that war is lawful.* The field of battle is drenched with human blood, and thickly strewed with the wounded, the dying and the dead!! From ten to fifty thousand have often in this manner been hurried before the dread tribunal of Almighty God, "with all their imperfections on their heads;" and I leave you to calculate *how many millions have been thus despatched, since the Westminster Confession has been in operation.*

But the work is not yet completed. A grand te deum, or thanksgiving remains to be said or sung for the *glorious* victory; and I offer the following for the use and benefit of your clergy. "We thank thee, thou *Preserver of men;* thou who hast commanded us to forgive our enemies, and to love them, and pray for them; we thank thee that thou hast this day nerved our arms in battle, and thus enabled us to cut off from this probationary state, fifty thousand of our fellow-creatures, and to send them to that place prepared for unregenerated sinners. We praise thee who didst send thy beloved Son into this world "to call sinners to repentance," and who declared that he "*came not to destroy men's lives, but to save them*"—to him we ascribe the honour and the glory of this victory: it is he who has guided our balls, and pointed our swords to the heads and hearts of those whom he came to save!—"And now we intercede on behalf of those of our brethren who have fallen by our side, fighting in thy *glorious* cause, with *carnal* weapons;—are not these

thine elect?* *Justify* them, therefore, according to thine *eternal decree;* they have kept *our* faith; grant them, therefore, 'a crown of righteousness.'"

Such are the shocking inconsistencies involved in wars, and fightings, both in theory and practice. They are the offspring of our *lusts*, and our resentments, and these can have no existence where the glorious gospel spirit prevails. The man who yields to their impulse, creates a hell in his own bosom; and instead of submitting his "cause to God, who judgeth *righteously*," takes it into his own hands, depends on the arm of flesh, and is therefore, accursed. But it is asked, shall not a man defend himself and his rights? I answer, the Christian has no country short of heaven; he is but a *sojourner* here below, and as to right, he knows none. He feels that all he hath is of and from God alone. His life, his health, and his every blessing is in the hands of his Creator, whose *right* therefore it is to continue them unto him, or to take them from him, either *immediately* or *instrumentally* as he may see meet; in which it is his duty to submit, believing that he who has numbered the hairs of his head, if faithfully served, will cause every occurrence, every dispensation to work together for *good* to him, and all those who love God, and obey him.

* Russel in his Mod. Eur. vol. iii. p. 413, states, that after the lost battle of Dunbar, "*the Covenanters reproached their God with the* SLAUGHTER OF HIS ELECT, *and with* DECEIVING *them by* FALSE *revelations!!!*"

FINIS.

THE READER IS REQUESTED TO CORRECT THE FOLLOWING

ERRATA.

Page	11	line	14	from bottom,	for	*rpeached,*	read	preached.
"	29	"	3	from top,	"	*examplar,*	"	exemplar.
"	31	"	11	"	"	*associate with,*	"	associate with others.
"	32	"	22	"	"	*six thousand,*	"	six hundred.
"	40	"	8	"	"	*dissipatui*	"	dissipantur.
"	43	"	12	"	"	*naught,*	"	nothing.
"	45	"	6	"	"	*he,*	"	we.
"	47	"	18	"	"	*should,*	"	might.
"	ib.	"	21	"	"	*idol,*	"	idle
"	53	"	18	" bottom,	"	*divinty,*	"	divinity.
"	68	"	15	"	"	*lyeth,*	"	lieth.
"	76	"	5	" top,	"	*reflected,*	"	reflects.
"	83	"	6	"	"	*qualify,*	"	to qualify.
"	84	"	9	" bottom,	"	*naught,*	"	nought.
"	85	"	7	" top,	"	*object,*	"	grounds.
"	87	"	14	"	"	*naught,*	"	nothing.
"	97	"	12	"	"	*succeeding,*	"	succeeded.
"	ib.	"	21	"	"	*exciting,*	"	exerting.
"	98	"	21	"	"	*as,*	"	us.
"	107	"	13	"	"	*exortation,*	"	exhortation.
"	108	"	13	"	"	*laws,*	"	lawn.
"	110	"	2	" bottom,	"	*of grades,*	"	and grades.
"	131	"	6	"	"	*affords,*	"	afford.
"	135	at the head of Letter VI. WAR is omitted.						

PROPOSALS,

BY ROBERT PORTER, WILMINGTON;

AND

JOSEPH RAKESTRAW, *Printer.*

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FOR REPUBLISHING BY SUBSCRIPTION,

THE LETTERS

OF

PAUL AND AMICUS,

AS PUBLISHED IN THE CHRISTIAN REPOSITORY.

IT is perhaps scarcely necessary to premise, that this interesting discussion commenced so far back as the early part of 1821, with an Essay over the signature of "PAUL," (in the CHRISTIAN REPOSITORY) charging the Society of Friends with holding doctrines and practices inimical to the principles of the Gospel, as contained in the Scriptures of the Old and New Testament. These charges were ably met, by another writer over the signature of "AMICUS." Seldom have the productions of anonymous writers excited a more lively interest than have these of "PAUL" and "AMICUS," especially among Presbyterians and Friends.

No sooner had the discussion commenced in the REPOSITORY, than the demand for the paper began to increase, and continued increasing, until in six months, all the spare numbers, (which were considerable) were taken up; and still a demand for more—this induced an early determination to reprint the whole, when brought to a close. Which period having now arrived, we still feel inclined to gratify the public, by laying before them these important Essays at a very moderate price, in a form which may be conveniently read, and preserved, until time shall have tested their truth or fallacy.

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